THE

LECTURES

DELIVERED BEFORE THE

AMERICAN INSTITUTE OF INSTRUCTION,

AT CONCORD, N. H., AUGUST 25, 1863;

INCLUDING

THE JOURNAL OF PROCEEDINGS

AND

A LIST OF THE OFFICERS.

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AMERICAN INSTITUTE OF INSTRUCTION.

THIRTY-FOURTH ANNUAL MEETING.

JOURNAL OF PROCEEDINGS.

CONCORD, N. H., *August* 25, 1863.

THE AMERICAN INSTITUTE OF INSTRUCTION commenced its Thirty-Fourth Annual Session at the South Congregational Church in the city of Concord, at half-past two o'clock in the afternoon.

A. P. Stone, Esq., President of the Association, in the Chair.

Prayer was offered by the Rev. Dr. Cummings, of Concord.

Henry E. Sawyer, Esq., of Concord High School, in behalf of the Board of Education and the citizens of Concord, welcomed the members of the Institute to the hospitalities of the city, as follows: —

WELCOME TO THE INSTITUTE BY H. E. SAWYER, ESQ., OF CONCORD.

MR. PRESIDENT AND LADIES AND GENTLEMEN OF THE INSTITUTE: —

The President of our Board of Education being detained from the meeting at this hour by unforeseen engagements, it is left to me to utter those words of welcome which

would be uttered more forcibly by him. The task, however, is a pleasant one. It is pleasant to be made the medium of expressing the gratification which the citizens and school-officers of Concord feel in the fact that you have selected this city as the place of your annual meeting. For we recognize the fact that the Institute was established years ago by wise and good men, thoroughly anxious to promote the revival of learning. To-day we see no signs, in the indications before us, of diminished interest or a diminished usefulness. A great number of institutions have been established, having for their end the same general purpose; and yet we recognize this as the chief and prince of them all.

We welcome you here selfishly, not because we can contribute to your pleasure or improvement, but because we hope to learn, from your instructions and lectures, and from our intercourse with you, very much which shall be useful to us, and to receive much of pleasure and gratification from your visit here. We confidently expect this. We cannot boast of cabinets or museums of curiosities. These things with us are small and few in number. The natural scenery of the place is not, perhaps, uninteresting, and we think we can tell you of warm hearts and hospitable entertainment. It is a little unfortunate for us that the return of some regiments from the war, and the unusual number of people in the city, who are not members of the Institute, render it more difficult to give you the ample accommodations we desire; but we will do what we can. The various objects of interest about the city you will discover.

You will notice that we do not meet in the published place. The occupation of the City Hall as a hospital for disabled returning soldiers, renders it necessary to meet in this place, which will not be found inconvenient. In closing,

I beg leave to extend to you a hearty welcome, and to introduce to you his Excellency, Governor Gilmore.

GOVERNOR GILMORE'S ADDRESS OF WELCOME.

His Excellency, Governor Gilmore, was greeted with applause on rising, and he proceeded to welcome the Institute as follows: —

MR. PRESIDENT, LADIES AND GENTLEMEN: —

I have not come here to make a speech, or to attempt such a thing, for that is not in my line of business; but I have come to bid you a cordial welcome to the capital of New Hampshire, and to the noble city of Concord. And I desire to say to you that we are glad to see you, and will do what we can to make your visit among us pleasant, and I hope profitable. I wish it were in my power to take you to places of interest and amusement, as my friend Governor Andrew would, were you assembled at the capital of that glorious old Commonwealth, Massachusetts. And would to God I could address you as he would on an occasion like this. I again say, "we are glad to see you," and when I say this I say just what I mean, for the hearts of the people of New Hampshire are as firm and true as the granite hills of their native State. I have always felt a deep interest in the cause of Education. There is no one that enjoys a good dinner like a hungry man, and it is equally true that no one feels the need of an education like the man who is without it. I have felt and said, within the last six months, that I would give all I possess for a good, thorough, liberal education. Forty years ago, in my own native State, amid the green mountains of Vermont, (and I am proud to own her,) I had no such advantages as are enjoyed at the present day.

In my message to the Legislature, a short time since, I stated that the people of New Hampshire were willing to be taxed for schools and schoolhouses, and I say the same now. Give us good schools, good schoolhouses, and good teachers, and pay them liberally for their services. We cannot make a better investment of our money. It is better than *silver and gold*, even if they do command a high premium.

You will allow me to close my remarks by thanking you most cordially for your visit; and let me assure you that I will do anything in my power to make your stay at the capital pleasant, and I hope beneficial to us all.

THE PRESIDENT'S RESPONSE.

The President of the Institute, A. P. Stone, Esq., responded as follows: —

Mr. Sawyer, and your Excellency, Governor Gilmore:

In behalf of the members of the American Institute of Instruction, I thank you most sincerely for the very cordial welcome we have just received at your hands, and it gives me great pleasure to do so in their behalf, for your friendly greeting inspires us with the deepest gratitude for your kindness, and with the most pleasing anticipations for the success of our meeting. We are very happy in this opportunity to visit your State and city. This is the third session of the Institute which has been held in New Hampshire, and the second in your place. Sixteen years ago we held a meeting in what was then the town of Concord. Your town has since become a city; and the active members of the Institute are mostly a new generation of men.

You are doubtless accustomed to have in your midst conventions and public gatherings of various kinds, and for various purposes. You have political conventions, where

office-seekers congregate, and where politicians meet to look after the interests of party. And you probably have railroad conventions, and other assemblages where opportunities are sought for the investment of capital that shall produce a speedy dividend. We meet to-day for no such objects. We have not come to Concord for office, nor for pecuniary gain. We are teachers and educators, occupied in training and teaching the rising generation; and we have met to deliberate upon matters connected with our calling, — to discuss the best methods of doing our work, and to listen to those who have words of wisdom for our instruction. The benefit we hope to derive from these meetings, is a better preparation to discharge our duties in our respective fields of labor, — a benefit which will ultimately be shared, as you will readily perceive, more by those under our charge and subject to our influence, than by our own individual selves.

It is now vacation time with us; and we have assembled here from the different parts of New England, from the Middle States, and from the far West; and we all rejoice to come among the green hills and to breathe the pure, bracing air of the Granite State, — a State whose hopeful, hard-working teachers we always rejoice to meet, — a State whose college and common schools and well-ordered families have trained up for you a sterling population of industrious habits and firm principles, from which there have gone forth, all over our land, men and women of strong common sense, who have become the bone and muscle of the community wherever their lot has been cast. In such a State, and among such a people, we are most happy to meet to-day. We hope that this session of the Institute will do good to the cause of education among you, and that it will be a source of enjoyment and profit to the people of your State

and city. It will give us great pleasure to have you and your fellow-citizens favor us with your attendance upon these meetings, and to have you participate with us in our exercises.

Permit me, once more, to thank you for your very generous welcome.

THE PRESIDENT'S ANNUAL ADDRESS.

MEMBERS OF THE INSTITUTE, FELLOW-TEACHERS, AND LADIES AND GENTLEMEN: —

Another year has passed; and the return of the month of August, a month now by custom largely devoted to literary festivities, has once more brought us together in our annual pilgrimage to the meeting of the American Institute of Instruction. These meetings have come to be occasions of peculiar interest to many of our profession, and more particularly so to some of the older members of the Institute. It is now thirty-three years since this association was organized, and some who took an active part in its formation are with us to-day. Their interest in elevating the calling in which we are all engaged, has been testified by their attendance upon these meetings for a third of a century, — the full period allotted to a generation of men; a fact which has a pertinent lesson for those of us who have more recently enrolled our names upon the books of the Institute, as well as for those who are, to-day, for the first time, in attendance upon its meetings.

The year that has elapsed since our last meeting in the beautiful valley of the Connecticut, has been one of severest trial to our country. The tocsin of war has continued its sound in our land, and sorrow and mourning have entered many of our peaceful and once happy homes. Not a few of our own profession have left the schoolroom, — their chosen field

of labor, — and have gone forth in the service of their country; some to bare their bosoms to the foe upon the battle-field, and to lay down their lives a sacrifice for their country's good; others to the crowded hospital, by the couch of the sick and dying, to minister comfort and consolation to the patriot soldier, who, far from home and kindred, is languishing out his life, with bosom heaving, and eyes brimming with longings for the dear ones left behind, like the soldier of the Legion, whose dying breath gave utterance, in a foreign land, to fondest yearnings for his home and friends at

"Bingen, — fair Bingen on the Rhine."

Though the hour of darkness has not yet fully passed, and the sorrow-laden cloud still hovers over us, the cause of popular education has received a most triumphant vindication in all the thrilling events of the year. The great lesson of those events is a most emphatic reaffirmation of the vital principle always insisted upon, in our educational and civil polity; that the happiness and prosperity of individuals and of nations depend upon the intelligence and virtue of the whole people; and that ignorance and prejudice in the masses become the nurses of fanaticism and treason. Of all persons, therefore, in the present juncture of affairs, the teacher, who has been faithful in his calling, has abundant occasion, as he witnesses the results of his labors, to thank God and take courage.

It is gratifying that, during this disturbed state of our country, so goodly a number of our profession are assembled here this afternoon, at the opening exercises of the Institute. Some of you have come from the quiet enjoyment of your families and your books; others from the seashore, where you have sought recreation from the invigorating influence

of the ocean breezes. Some have come down from the mountains, where jaded nerves have received new life from the pure and bracing air that sweeps down so gratefully from the granite monarchs of New England. Others, and they are not few, have traversed the great West, enjoying the hospitalities of her free and open-hearted citizens, grasping the hands of her hard-working, enthusiastic teachers, and looking upon her broad prairies, her mighty river, and her magnificent lakes; and still returning with an increased attachment to the rugged hills and smiling valleys of the East, among which everywhere nestle the elements of civilization, — the church, the schoolhouse, and happy homes. Most cordially do I welcome you all to a participation in the exercises which we this afternoon inaugurate.

The programme of exercises for this occasion is before you. It contains a variety of topics for discussion, to which I trust you will do ample justice by a prompt and free interchange of opinion. In the Lectures announced, the names of the speakers are a sufficient guaranty that your attention will be amply repaid. Knowing very well that the items of this programme are sufficient, and probably more than sufficient, to occupy the full time of the Institute, I shall not presume to trespass upon your attention further than to call to your particular notice two or three matters of some practical interest to the members of the Institute, as well as to others interested in the cause of education.

From the first organization of the Institute, its proceedings have been published in an annual volume, which contains all the most important lectures delivered, and a good report of the discussions upon the various topics of educational interest which have, from time to time, been before it. Thirty-three such volumes have been published, containing more than two-hundred and forty Lectures entire, and several

hundred pages of discussions. They constitute in themselves a teacher's library; and it may with truth be said that the American Institute of Instruction has its literature.

The Lectures in those volumes are all by persons either professionally engaged in teaching and in the management of schools, or directly interested in the subject of education. Many of them are by men of eminent ability and of high standing in the literary world, and in public esteem. I had proposed to myself, for the benefit of those who do not possess the volumes, to give a digest of those Lectures, but it would require more time than belongs to me on this occasion, and I should give you only what you would better peruse in full at your leisure. Suffice it to say, they are upon almost every conceivable subject connected with the teacher's work, whether in the schoolroom or out of it, and with the work of those who coöperate with him. There are lectures and discussions upon teaching arithmetic and teaching grammar; upon geography and reading; algebra and geometry; spelling and belles-lettres; music and the classics; ancient Greece and modern Greece; chemistry and the modern languages; history and natural history; the English language and the Latin language; natural philosophy and mental philosophy; maps and dictionaries; the eye and the ear; brains and the stomach; schoolhouses and school furniture; district schools and graded schools; oral instruction and instruction by text-book; the influence of parents and of society; food and dress; manners and deportment; taste and the imagination: order in school and school discipline; physical culture and moral culture; public schools and private schools; teachers' wages and teachers' responsibilities; success in teaching and failures in teaching; the excellences of our schools and their defects;

the laws of nature and constitutional law; and, what may seem surprising to some, there are lectures on *object teaching*, delivered early in the history of the Institute.

And so I might multiply topics, all treated with great variety and fulness, giving the practical results of the best experiences in our work; ideas fresh from the minds of those who have been successful laborers in our cause. Those persons who often ask, at educational meetings and in educational journals, for the discussion of topics upon which they are specially interested, would generally find the light they seek for by consulting these volumes; and this remark will apply even to those subjects which it is fashionable to call by new names, but which were known more than a generation ago, and were the subjects of lectures and discussions. Were I to investigate any subject connected immediately and practically with education, I know of no source to which I would repair for information sooner than to the thirty-three published volumes of the American Institute of Instruction.

It is hardly necessary for me to dwell upon the great importance of these volumes to the professional teacher. Their contents are duly appreciated by those familiar with them, both in this country and in Great Britain, where they are often quoted with approbation. But complete sets of the volumes are rare. They are possessed only by some of the older members of the Institute, and a few others who have taken special pains to collect them. The early volumes cannot now be had at all. It is certainly very desirable that this mine of wealth to the teacher should be made accessible to a greater number than now have it within their reach. Could the volumes be reproduced, either entire or judiciously abridged and classified, there can be no doubt they would be sought for, not only by those teachers who

are really desirous of enlarging their qualifications as teachers, and who appreciate the value of professional reading, but also by school libraries and institutions, where complete sets of such works are regarded as a great desideratum.

It may not, perhaps, be necessary at this time to take any public action in regard to this matter; but I call your attention to it, that you may give it your consideration and take such action in the future as in your estimation the subject deserves. Whenever teachers and others shall express a general desire to possess the volumes, we are assured that a publisher will be found who will issue them in a form and style worthy of the teacher's library, and of the volumes themselves.

There is one feature of the meetings of the Institute which is not, in my judgment, made of sufficient prominence; and I call attention to it because I know many active members entertain similar opinions; and furthermore, because I believe attention duly bestowed upon it will redound greatly to the interest and success of the meetings. I allude to the Discussions. More time, as it seems to me, might be profitably occupied in this exercise. I do not wish to depreciate or undervalue Lectures. They may be, and often are, profitable features of our exercises; and agreeable features, also, when not too long and too dull. But they occupy, as I think, too much of our time, — time that would be better devoted to discussion. This is not, as many may at first suppose, a matter which those who arrange the programme have entirely under their control. When there is not a sufficient readiness on the part of the members and others present to conduct the discussions so as to occupy profitably the time devoted to them, Lectures must be put in to complete the programme, and to guard against

loss of time; and it is in this way, probably, that they have come to occupy what seems to me an undue proportion of the time of our sessions.

The interest felt in discussions is often very great, and becomes a strong inducement for attendance upon the meetings. Persons specially interested in particular questions upon the programme, frequently come to the meetings to hear such questions discussed. Ideas thrown out in the way of discussion often make a deeper impression upon the mind than when delivered from the lecturer's desk or read from the printed page. Discussions admit of more familiar expressions and illustration of practical ideas, than are appropriate in the Lecture; they give opportunity for inquiries and objections; and what is very important, they allow an interchange of opinions and experiences by a variety of minds. An animated debate is one of the very best stimulants to thought. Many now before me can testify that often, when upon their feet in the midst of a lively discussion, they have had ideas suggested to them of infinitely more value than any that were elaborately thought out in the seclusion of the study and by the midnight lamp. Good spirited discussions, alternating with the Lectures, never fail to render our meetings interesting and profitable in a high degree.

It would be almost superfluous for me to remind you that there is no lack of ability among us to maintain good discussions. We have veterans in that kind of labor as well as younger combatants for the palm of debate. Their aptness in this respect has been tested, and is well known. It is due to the interest of our meetings that such should lead the way in the discussions; and those whose timidity too often keeps them among the silent listeners, should make at least one fair effort. It is possible they may be agreeably

disappointed in finding themselves ready debaters, and valuable helpers in this kind of work. I trust these hints will provoke a degree of good-natured emulation that will keep the floor at all times occupied by interesting and instructive speakers.

I am at a loss to know why that department of education which may be called the Statistical Department, has scarcely a place in the proceedings of the Institute. It is a branch of great interest and importance, and of very extensive relations to the whole subject of education. It should have a place in our exercises. We need reports, lectures, and papers that shall show us from time to time the status of education and of teaching in our country and in the world; that shall exhibit the relative influence of educated labor in all its various bearings upon the interests of mankind; the relations of education to moral and social progress in society; and that shall collate and properly classify all those agencies that influence, favorably or unfavorably, the elevation and advancement of the teachers' profession. The vast importance of the subject entitles it to a prominent place in the proceedings of the Institute.

With these words of welcome, and these few practical suggestions, I will relieve your attention. In the exercises which we to-day inaugurate, let us all remember the exalted position due to our calling, and the high reputation of the American Institute of Instruction. Its history is an invaluable legacy to us. Let the present occasion and the present year in nowise detract from, but rather add to, the lustre of that reputation and the richness of that legacy.

Members of the Institute: Allow me to return my sincere thanks for your kindness in placing me in this Chair two years since, and for your support while endeavoring to guide the deliberations of the Institute. I am not a can-

didate for re-election; and it will therefore be the duty of your nominating committee to report the name of my successor.

DISCUSSION.

The Institute then took up for discussion the first topic on the programme, — "What instruction is best adapted to prepare our pupils to appreciate and discharge their duties as Citizens and Patriots."

REMARKS OF T. D. ADAMS, ESQ.

Mr. Adams, of Newton. I am glad, sir, of the opportunity to open the discussion of this question, although I may be able to do little more than to commence it. When you wrote to me a few weeks ago, to perform this duty, I replied that I could not come and attempt to discuss this question; but since then, I have regarded it of so much importance that I have inconvenienced myself somewhat, having come all the way from my home on purpose to speak on this question. For you know it does one's self good to speak, although he may do no one else good. I wish also to prelude a word, in saying that I rejoice that this question is brought, for the first time, before any considerable educational body in this section of our country, and is for the first time discussed, before the American Institute of Instruction, which is yet by far the brightest light among the educational associations of our country. Here we can agree about something. Here we can disagree about many things. We can do it too, as gentlemen, bearing and forbearing with each other, without any bullying and threats, any menaces of bludgeons or pistols. Here too, we can agree to disagree. And all these, Mr. Chairman, are, in my opinion, most agreeable things in a highly enlightened educational body like this.

Mr. Chairman, I have said that I regard this question as an important one, far more important than any other we have on our programme; and by this I mean not to disparage any other. I would that it could have been put one hundred years ago, or when our educational system came into being. It ought to have been put from that day to this, as much as any question of arithmetic. We have discussed the various branches of education in our schools till they are wellnigh threadbare. No one asks how we can improve the method of teaching mental arithmetic. It is good enough. It is time wasted, carrying coals to Newcastle to do any such thing.

It is time we should discuss how we may make our children good citizens. It is a good thing to be a good mathematician, but better to be a good citizen and a patriot, which includes not only a knowledge of arithmetic, grammar, &c., but everything which goes to fit one for a participation in the responsibilities of a democratic government. I suppose this question is designed to be a practical one, and I shall therefore endeavor to speak plainly what I conceive to be the truth, and to call things by their right names. I hope none will feel annoyed if I do so, speaking what I think the truth. If one will shrug the shoulders, fearing lest the truth may interfere with his preconceived notions which, under the fiat of God himself, are tumbling to the earth, I do not know how I can get along with him. It appears to me that the notions of such a one are more political than philosophical; and I am one who believes that the schoolmaster ought to be a philosopher.

This question implies that there has been a want in the direction to which it tends. Is there any evidence that such is the case? Has there been any fault in our educational system as it relates to making good citizens and patriots?

We have the testimony all about us whether this is true or not. We see the country in a singular position. We have heretofore felt some pride in the consideration that we were exempt from the cruelties and barbarities of war. What do we call this strife to overthrow this Government, and those institutions which grow out of it, under which you and I have grown up and are all that we are, or can hope to be? We call those who have inaugurated this strife traitors, just as such persons are called everywhere else, the world over. There are then some ten million of traitors, South. Now it is said there are those in the North who have enjoyed these institutions; have been born, bred, and raised to office in the enjoyment of our Government; who sympathise with the traitors. If they do, are they not traitors? It is said that they live all through the North; that we have them in New England; in Massachusetts; that you have them in New Hampshire, that you have them in Concord. I do not know; but it is an old saying, that "what everybody says must be true." If this is so, it is a solemn consideration for you and me to ponder. I will take it for granted that there are traitors all over the land, and will proceed to inquire how this state of things comes to pass.

I have been interested in talking with my grandfather and grandmother, and have received some of my best lessons from them. I have observed that all old men and women act under the influence of impressions received when they were young. This gives us an important hint, that it is exceedingly important what is taught to the young. I think the child the most important member of the community. Your interest and mine in the future is comparatively small. We who are in middle life are soon to pass away and others will take our places. We have little interest compared wtth the infant now in the cradle, and who is to

assume the responsibilities of an advanced civilization. If "the child is the father of the man," he is equally so of the nation. As Lamartine has said, "In the heart of youth lies the future." How important that we fix in the soul those principles that will guide the young safely through life, and make them good citizens and patriots.

Allowing this to be so, there are great truths which are perfectly simple, which a little child can comprehend, and which he should be taught as early as possible. I believe those men who are now engaged in treasonable practices had no such great truths taught them at the cradle-side. For that reason we suffer to-day; for that reason our country bleeds, torn by war and dissension. Many of us cannot go to engage in the strife, to aid our country, but we may wield those weapons of truth which would have forestalled this controversy had all done their duty. Had the trumpet blast of freedom been blown in earnest from all the positions of responsibility in our land, — the sacred desk, the bar, the professor's chair, the teacher's desk, all the highways of life, — we would have had no war in our land to-day. I do not believe there is a philosophic mind present that can resist this conclusion. A lesson has now been taught us which the lessons of philosophy for twenty-five years did not teach; and it would seem that it required Almighty power to thrust it in our faces that we might learn it.

One of the first principles in a government based upon intelligence, is that of personal freedom. God is no respecter of persons. Freedom is the grand, fundamental principle on which this Government is based. And why not teach that to a child as soon as he can understand it? It may be said that it has been taught, especially on the fourth of July. And with what shouts and plaudits it has been

received! But suppose its correlative, slavery, has been pronounced, then the community has bristled up in opposition. There are certain things which can be best comprehended by contrast.

Such is the case with good and evil. We know little of good except as we compare it with evil. We understand day much better when we compare it with night. So we understand freedom better when we compare it with slavery. All discussions in favor of freedom in the past, were so many cannon-shots against slavery. Then why not teach that a government based upon intelligence and freedom, being a good thing, slavery must be a bad thing? If this is true, and you say that is abolitionism, thus attempting to degrade the truth by applying to it an epithet, are you not responsible? I say it is the duty of teachers to teach the importance of Freedom and the evil of Slavery. If this had been done as it ought to have been, there would not be a traitor in all New England to-day!

Some may say that the scholars in primary schools cannot understand such subjects. It is the divine economy that great truths are easily understood. Freedom is the great law of God, and can be comprehended more easily than the multiplication table.

During two terms of the course in my school, I have to give instruction in moral science. As a text we have the excellent work of Dr. Wayland. In that work are nearly two hundred pages on the subject of slavery and its wrongs. Am I to pass over that? Not at all. But I am to impart instruction on it as its author does it, and I am to add what I may see fit. And if, while the topic is under consideration, some of the boys and girls who are not in the class lay aside their books to listen, I care not; let them, too, drink in the great principles of freedom. Whatever the fathers and

mothers may think on the subject of freedom, my pupils are true as steel; there is not a germ of a traitor among them. If there are no text-books in a school, every teacher may find time to speak of the wrong of slavery as well as of the wrong of lying, stealing, and swearing. There has been a fault in our instruction in this respect, when we consider what are the fundamental principles of our Government. There are many boys in our schools who cannot tell what is the Constitution of the United States, nor of what a town consists, nor its officers, nor their functions. It is important to have a good text-book which shall explain the nature of government of different kinds, — the Patriarchal, Aristocratic, Monarchical, and Republican. This might be done in a small book, and would be of vast importance. I believe such a book is in process of completion. Such a book must be introduced before we can have a complete system of education. In the old countries of Europe there are books which settle every department in the government. If the government of France were to be changed to a republic, the first thing would be to teach the little children the nature of republicanism. Is there anything more reasonable than that? So we should have a suitable book put into the hands of our little children, and they should be taught the principles of a republican government.

Alfred Greenleaf, Esq., of Brooklyn, New York, said he had a few thoughts upon the subject. The first kind of instruction which an American child should receive is to be given by its mother, and that is, downright obedience. By implication, obedience to teachers comes next. Next comes obedience to law. The next thing to obedience should be a decent respect for the opinions of men. It is too true that our young people have no regard for the wisdom of the past, and many of them have no respect for man or God.

Next, teach the unspeakable cost and value of a true liberty, — a liberty which will allow us to enjoy all that we can in a rational manner without interfering with the rights of others. It will not be necessary to go to the Tower of London to see the instruments of torture there, nor to the deep dungeons on the Rhine, or elsewhere on the Continent, where those who have loved liberty have suffered. It has cost too many near relatives of the children of the present generation, to make it necessary to go far for examples of martyrdom. But, cost what it may, it is worth more than all of the present generation can give for it.

William E. Sheldon, West Newton, Mass. The subject, so far as relates to the unfolding of its principles, has been admirably stated. Practically, as teachers, we have something to ask, — how can we cause our pupils to appreciate and discharge the duties of citizens? It seems to me that we are constantly presenting examples that are false to the best interests of the young. Many who address our pupils express the hope that some of them will become great men, as politicians merely, members of Congress, or Presidents. We have taught our youth to regard men as great in proportion as they are successful, and especially as they are so in the political relations of life. As long as we inculcate this idea, that it is important to attain a position, either as a member of Congress or President, whether by trickery and chicanery, or otherwise, we shall not make good citizens of our youth. They must know the principles and practise the precepts of right in order to be great. A good citizen is to be obedient to law, to honor truth, to honor justice, to do right, and observe the principles of the golden rule. We are to teach that there is no honor except in being good and honorable and virtuous citizens.

There should be given a knowledge of the technical forms

of government. I have been curious, in visiting schools, to ask pupils to define the constitutional form of electing a President of the United States. In the High Schools even, I have found classes ready to graduate who could not tell distinctly what the process was. I presume there are many *adult* men in the community who cannot tell. This should be corrected. If there are no text-books, the teacher should endeavor to make his pupils conversant with the *mode* of electing the important officers of the Government as well as the character of the men suited for such position. Had there been a proper care in this respect, none of us believe we should have been found in the position in which we now are. It is not uncommon to find clergymen and teachers, who refuse to attend primary political meetings because they do not care to mingle in political affairs. This is wrong, it seems to me. Every man should go to the polls and vote. There are *political duties* which belong to the teacher. When I pledge myself to the cause of education, I do not pledge myself to sink my manhood. I will have the right to act as a man, to have distinctive ideas as a man, and to go to the polls and vote as I please. A teacher should not be rash or indiscreet in the expression of his views; but I do not see how a teacher can cause his pupils to appreciate the high principles of citizenship when he refuses to use his own right as a citizen. Let our precept and example be such as good citizens and patriots should teach and practise, and the pupils will see the true path to usefulness and honor.

Mr. Crosby, of Nashua, New Hampshire, said he would have his pupils learn the Constitution of the United States, and then the important laws of the country. Then he would ask the pupil to state what part of the Constitution sustains this or that law? This will teach him to reason for himself, to be a man for himself and not for his mother

or his father, to know what he knows for himself. The great difficulty with most of our youth is, they know nothing for themselves. Ask any one about any particular thing, and he will tell you what he has learnt in some book. Who made the book? First teach principles, and then see if the pupils can apply the principles. The Constitution of the pupil's own State should be understood as well as that of the United States. I have never seen any book by which we can teach the principles of the Government of the United States. I would teach the principles of citizenship and the laws by which they should be governed, for they will need them for their government when they become men.

Dr. Calvin Cutter, Surgeon in the Ninth Army Corps. Mr. President, I am very much pleased that you have this question before you. It reminds me of the only time I was in the city of Richmond. I do not think I could get there now so easily as I did then; and if I did it would not be so pleasant. But the time will be in the future when I shall be able to get there. It reminds me of a conversation I had with a lady teacher, who had seventy-five pupils under her charge. She remarked to me that she had a great desire to converse with a member of this body, Mr. George B. Emerson, of Boston. I asked her the reason of her curiosity to see him. She said there was a gentleman who took letters from prominent teachers in Richmond to Mr. Emerson of Boston, applying to him for a position as a teacher. And what do you suppose he wished to teach? Nothing more nor less than the accomplishments. He was an Italian or Frenchman; and when he applied, Mr. Emerson happened to be in a happy mood, and replied to him that he taught the accomplishments in his own school, that he endeavored to teach the girls in his school to become good wives and good mothers, — not French, nor Italian, nor music, nor

dancing, but simply the practical subject, so that they might discharge the practical duties of life in this world. I have been pleased with the remarks that have been made on this subject, in the main; but I think I must take exception to two or three. It was remarked that our boys do not regard any opinion but their own. I am inclined to think we have a class of boys, and men too, who pay too much attention to public opinion. In accompanying that peripatetic army which has gone all the way from North Carolina around to Kentucky and Vicksburg, I have found that the people dared not express their opinions. If I understand young America, they do not pay any attention whatever to anything but their own passions and desires. They have not been taught to think of justice, of right, of their duty to others and to God. You can never make them good citizens and patriots until they think soberly what is right in view of the great tribunal to which all, soldiers and citizens, shall soon be hurried.

When you teach the laws of God, as impressed upon the physical frame, and the laws of man, it is not to be done at once; "line upon line, precept upon precept" must be given. No conscript can be made a soldier by giving him the manual; but he must repeat the movements a thousand times, it may be ten thousand times, before he will be a good soldier. You must not only teach the principles again and again, but you must teach them to practise them. Do you think a surgeon, who has the care of a hospital can do his duty by writing his prescriptions and leaving the nurses to carry them out? They are human and have their short-comings, and the poor patient will not get his food or his medicine unless there is some one to stand by and see that they do their duty. I remember that on the thirteenth of December a certain surgeon had charge of more than twelve

hundred patients in a hospital. He was not undressed for fourteen days and nights. One hundred had their arms or legs removed, and there was no way of warming the patients except by a fire built before the very thin tents. He had eighty assistants, but they were measurably new men. He had to go around and see if any were remiss, and to say that if any were so he would have them arrested. The first night five were put under arrest, the second night three, and the third night one. So you have to repeat and repeat, and your patience must hold out, otherwise your work will not be accomplished. Do you think the man will do right unless the boy has been taught to do it? Everything that pertains to moral duty must be enforced rightly. It has been said correctly, that we are in this terrible war, because the truth has not been properly taught. I have been made to feel deeply the truth, when I have been on battle-fields where forty thousand were wounded, that all that suffering was because our people had not been taught correctly

Hon. Nathan Hedges, Newark, N. J. A question like this, that lies at the foundation of all that is useful in the training of the rising generation, cannot be regarded with unconcern by any sincere and honest people. The question amounts to this: what influence shall the teacher have in making the rising generation to be a generation of dutiful, sound-principled, faithful, Christian, patriotic men and women? The hopes of all the parents now living are in the hands of the teachers that are now working or neglecting to work. The hopes of the whole country, its liberty, its stability, its prosperity, are in the hands of the teachers, who are doing the work of the parents. We are very apt to think our business in the school is simply what we call teaching in the different branches of education, — reading, writing, grammar, &c. They are important surely; but I

would that every teacher, that the female teacher of a school of little children, and every one above that, should remember that those children are to be men and women, and remember that they have souls whose character is to be formed almost in infancy; should remember that they are making impressions on the youngest child that cannot be obliterated in after years.

Now, my fellow-teachers, what is it that makes a good citizen and a good patriot? It is to receive the word of God in the love of it; it is to accept the divine revelation as God's word and as our rule of duty; it is to exemplify it in our lives and conversation. How then shall we teach children? Shall each teacher become a preacher? By no means. How is a child influenced by its mother? The general current of the mother's behavior and conversation and expression exemplifies to the child what the heart of the mother is. This is unconscious teaching. She teaches them when she does not design it. If she has evil passions, she imparts them to her children. If she is religious, she teaches them to become so. And so we all teach in school. Do not let the humblest teacher say, I have no influence. You have influence, if you have the care of a dozen children, and they will be better or worse according as you perform your duty or neglect to perform it. Have you not a work for which you are to give an account to God? Can you say it is unimportant? Can you say that you have to teach only reading and writing? No, you are to impress the minds of your pupils by your daily life and example, that you fear God and love your country. If you so manifest your life, you cannot hinder them from copying it nor from believing in it; and you will not lose your reward. These dreadful times are but the fruit of insubordination and disobedience, that have spread over the land. They have come from the

guilty South, the place where there is no obedience, no law, no justice, and where religion is, to a great extent, a mockery. I do not mean that there are not good people at the South. God forbid; but I speak of them generally. I know it is considered unmanly for a child to obey, to submit to his father, or his mother, or to the law. It is manly to carry a dirk or a pistol, to abuse a slave, and to fight for a whim. It is this insubordination, this disregard of law, this determination to ride or run recklessly over all the principles of republican government, that has caused this foul Rebellion. We are now exposed to the storm; we have to breast it; it has cost and will cost a multitude of lives. But it is the price we pay to put down evil, resist wickedness, and re-establish right, liberty, law, and love of country. When that country is restored, the public mind purified, and evil rebuked, we shall be a happy nation, and those families that have given their sons to bleed and die will not have given them in vain.

Mr. Palmer, of Boston. Mr. Sheldon said he had been in High Schools, and found on inquiry that the pupils could not tell for their lives how a President of the United States is elected. It strikes me that if they could tell just how it is done, that would be but a small preparation for a good citizen, and would give really but a slight idea of the way in which a President is actually elected. You may teach physiology so that the pupil shall know exactly where the heart and where the liver is, and all the organs; but that will not make him a healthy person. So a scholar may understand the Constitution of the United States, and yet have but a slight preparation to be a good citizen of the United States. But I believe the faithful teachers, who in years past have endeavored to make their scholars good scholars, have been in fact making those scholars good citizens,

although they might not be able to tell much about the machinery of the Government. I believe we should make them honest and independent, obedient, and respecters of law, even when we know it to be wrong, so long as it is law. And while I sympathize with all Northern patriots, who go for sustaining the Government under all circumstances, I wish the lesson had been taught more thoroughly that we should respect law so long as it is considered law. It is the doctrine of democratic government that the people should be trusted to do right, even if they do wrong It is not a democratic government unless there is liberty to do wrong also. We have got to trust questions to the people, and we must educate their conscientiousness so that they shall decide for the right. They are to be trusted, and are to be obedient to the law, although, for the time being, it should be against their own sense and their conscience.

Mr. Allen, of Newton. It strikes me that sentiments like those of the last speaker have led the country into the condition in which it now is. I want to know if that gentleman will mark off the spot to which the conscience shall guide. I must utter my protest against such principles being initiated here at this time. No, sir, I would teach the child, from the time he can recollect his mother's name, to be obedient to his conscience; for if a child be conscientious he will never do wrong. I want to know if you will trust a man any the less because he says, "I refuse utterly to give up a fugitive slave, and I take the consequences?" We honor such a man, and we would entrust our entire property to him. Beware how you think that because it is spelled l-a-w, it must be divine. We do not lessen our respect for divine law by teaching children to bring the requirements of law to the test of conscience. What is law? It is not simply what is enacted. All law should bear the test

of conscience and the test of divinity. That is, we should bring it to the true test of our religion, and if it will not stand, let it fall. A child should be taught that, for the vote he casts, he must be prepared to give an account even at the day of judgment.

A vote is a sacred emblem of his views and conscience, and he should never cast it at hap-hazard, but always bring to it the test of right and wrong. It seems to me that the child should be instructed, also, in the machinery of his Government. Without that it would be difficult to answer the argument which the Southerner brings in favor of State Rights. Children should be instructed not only in the Constitution, but the Government that preceded its adoption.

Mr. Palmer. I do not want to be judged a copperhead here in New Hampshire, for I can prove that I voted for the hottest kind of a republican in Massachusetts. I say the keynote of a good citizen is strict obedience; and I think a conscience rightly informed will always be inclined, disposed, always have an inborn tendency, to obey the law of the country so long as it is law. I say that the conscience is wrongly taught that is inclined to rebel even against a bad law, so long as the highest courts pronounce it a law. And even if a person does not give it a hearty obedience, he will have an intense struggle to know how he can do his duty and not disobey the law which his conscience tells him is wrong, but yet is the law of the land. If he does not obey it heartily, he will struggle with tears and prayers to know how to get around it.

Mr. Albert Greenleaf. Would you not have a child obey his conscience?

Mr Palmer. Yes, sir, I would have the child obey his conscience, and if his conscience is rightly instructed, he will obey the law so long as it is law.

The subject was then laid on the table.

J. W. Webster of Concord, in behalf of Governor Gilmore, extended an invitation to the members of the Institute to visit the State Reform School at Manchester, for which purpose the Governor would furnish a free ride to Manchester.

On motion of Prof. S. S. Greene, the invitation so generously extended by Governor Gilmore was accepted.

On motion of S. W. Mason, the Institute adjourned to meet at 8 o'clock, P. M.

EVENING SESSION.

The Institute met according to adjournment, the President in the Chair.

The President announced the following committees, viz: Messrs. Sheldon, Sawyer, Philbrick; Greene, Hedges, Allen, and Camp, committee on nominations.

Messrs. Northend, Northrop, Houghton, Valentine, and Morrill, committee on teachers and teachers' places.

Messrs. Bartlett, Claflin, Crosby, Strong, and Clark, committee on the enrolment of persons in attendance.

The President announced that the members of the Institute would leave Concord at 7½ o'clock A. M., August 26, for an excursion to Manchester, to visit the State Reform School and the grave of Stark, in accordance with the invitation of Governor Gilmore.

On motion of Mr. Northend, it was voted that when the meeting adjourn it be to meet directly after the arrival of the excursion train from Manchester.

The Institute were favored with music, by a quartet, under the direction of Prof. B. B. Davis, of Concord.

A very able and intensely interesting Lecture was then

delivered by Rev. Henry E. Parker, Pastor of the South Congregational Church, Concord.

Prof. Davis and friends entertained the Institute with another song, after which the Institute adjourned to Wednesday morning, at 9½ o'clock.

WEDNESDAY MORNING.

The Institute assembled at the vestry of the South Congregational Church, and was called to order by the President at 9½ o'clock, A. M.

The Institute joined in singing "America," after which prayer was offered by the Hon. J. M. Gregory of Michigan.

The records of the meeting, August 25, were read and approved.

DISCUSSION.

Subject: "Would the general introduction of Object-Teaching into our Schools, be beneficial?"

N A. Calkins, Assistant Superintendent of Schools, New York. Mr. President, and Ladies and Gentlemen of the American Institute of Instruction: In responding to the call of our President, to say a few words on this subject, I shall not attempt to occupy your attention with the principles on which we claim that object-teaching is based; for I believe that the principles of true object-teaching are as old as any system of education that is practised. Those principles were exemplified more than eighteen hundred years ago by the Great Teacher of teachers. I need only refer to occasions on which he seized upon things material to illustrate things spiritual. When he wished to teach his disciples the great truth of universal brotherhood, he called their attention to the journey of a man who fell among

thieves; to one who came and ministered to his necessities; and then he left the inquisitive lawyer to draw his own conclusions, and to answer his own inquiry. It is to such principles and such methods that we invite your attention this morning. The child early learns the names of many things; and we use that knowledge to teach him something which he does not know. Do we proceed as we ought, or do we commence with teaching the child words? Words are useless if they are not the representatives of thought. The repetition of words is not education. They must be the representatives of things. Let us commence, then, with this work of associating the word with the thing, and then lead the child forward.

As we look upon the faculties of a child we find that it observes nature, the objects about it, from different aspects; it observes the shape of objects, their color, their dimensions. The child's mind needs frequent change from one object to another, and by employing this system we may keep up a constant variety. In order to give habits of attention and observation we call upon them to examine the form of objects. Teaching the nature of a square or a sphere to a child is not so much for the sake of giving information as to give him habits of attentive observation, to lead him to observe and to give appropriate terms, so that he may be prepared to describe objects which he sees. The purpose of the teacher should not be to tell all about an object, but rather to call attention to some of its prominent features, as its corners, edges, sides, &c.; and when their attention has been thus directed, cause them to look about them and see if they can find anything that resembles it.

In teaching a child to read, I might call attention to the form of the book, and then cause him to name any objects that resemble the book in form. To give an idea of a

square, an object having square corners should be first exhibited, and then the class should be called on to name objects which they see having a resemblance, such as a pane of glass. Subsequently, if you desire to teach the names right angle, acute angle, &c., the child will have some object with whose form it is familiar, which will enable it to understand the definition. Then, in answer to the question before us, I say, most unreservedly, yes, if the principles are carried out, if we do not misunderstand them, and if we use objects to train the mind rather than to tell all about the objects themselves. Mr. Calkins then explained his own method of instruction, in which he showed that he would have Object-Teaching combined with and form part of the education of the schoolroom, using it so far as it is appropriate with arithmetic, grammar, geography, or any other branch of study. Our pupils repeat words, rules, definitions, as if that was all that was necessary to cultivate the mind. But teachers who sow only words, will fail to reap thoughts; they might as well expect to reap grapes from thorns, or figs from thistles. To a certain extent the principles stated here can be applied in all schools. But let teachers remember that all teaching should be in the natural order, "first the blade, then the ear; after that, the full corn in the ear."

Prof. Brooks, of the Normal School at Millersburg, Penn., said the school with which he was connected was closed prematurely in consequence of the raid of Lee's army into Pennsylvania, and he was therefore permitted to be absent from home and to attend this meeting. The subject of Object-Teaching finds many strong opponents in Pennsylvania. There are those who carry the matter too far, — who make it the *ne plus ultra*. Others go too far the other way, and say it is worthless. He was pleased with the remarks of Mr. Calkins. Pioneers are necessary for advancement in

any direction, whether it be in science, literature, or civilization. We need conservatives, also; and then we have the centripetal and centrifugal forces, which are required as much in education, in order that we obtain a true system, as they are required for the regulation of the heavenly bodies.

Prof. Brooks declared himself in favor of Object-Teaching; first, because it is founded upon a true philosophy of mental development; that of cultivating the objective part of our nature first, or the perceptive faculties. It is shown to be right, because it is founded in nature. The second reason for approving it is, because it cultivates habits of observation. Most schools, in their course of training, ignore observation. Another reason for the introduction of Object-Teaching is that it teaches the logical process of induction. That is an outgrowth of Object-Teaching. Present methods of instruction are greatly at fault from the fact that the processes are deductive rather than inductive. Nearly all the logic of practical life, however, is inductive and not deductive.

The subject was then laid on the table.

At 11 o'clock, the meeting, having adjourned to the Church, Prof. Mark Bailey, Instructor of Elocution in Yale College, gave a very instructive lecture on Elocution.

On motion of Nathan Hedges, the Institute adjourned to meet at 2½ P. M.

AFTERNOON SESSION.

The Institute met according to adjournment, at 2½ o'clock. President in the Chair.

W. E. Sheldon announced an excursion to I ake Winnipiseogee.

The President also announced that the members of the Institute, through the kindness of Gen. Hinks, could visit the military camp, and witness a dress-parade.

A Lecture was then delivered by the Hon. J. M. Gregory, Superintendent of Public Instruction of Michigan.

After a recess of ten minutes, it was unanimously voted to extend an invitation to J. W. Webster, of Concord, to exhibit his system of gymnastic or calisthenic exercises, to members of the Institute, by practical illustration.

DISCUSSION.

The next topic for discussion was: *The best Methods of teaching Reading.*

On motion of Mr. Jonathan Tenney, of Boscawen, the speakers were limited to five minutes.

Hon. G. F. Thayer. Mr. President: I expected to have the pleasure to hear some gentlemen, expert in teaching the beautiful art of reading; and therefore I hardly turned the subject over in my mind. But fond as I am of the department of reading, I cannot suffer the time that is devoted to the discussion to pass without doing something to put the ball in motion. I shall not attempt to give any detailed system on the subject. I shall be glad, however, to utter two or three thoughts to show that making good readers depends upon a very few simple principles. It is, perhaps, too obvious to need repeating here, that to teach reading well the teacher must understand it well himself. I presume it will be granted that he who is not a good reader, who cannot illustrate what he attempts to say, by reading, is not the person to undertake it. Yet, how very few there are, in the present state of the department of reading in our country, who can come up to your ideal of a good reader. The child must know the elements, particularly the sound of the vowels and the power of the consonants. The child should also understand the thought that is to be conveyed.

I would have the teacher, as soon as a sentiment is uttered, read it to the child as it ought to be read, and never allow anything to be read in any other way, especially if it is anything found in the little primer of the primary scholar. I would not discard rules; but in reading, rules are trammels, — good only for clear heads. The teacher should know them; but they are not very useful, as I think, to children in general.

When the pupil is old enough, the lesson should be thoroughly studied by the pupil before attempting to read it, so that he may enter into the thought and feeling. You can have no good reading without feeling the thought. If there is anything highly impassioned in the piece, he should feel it to the end of his nerves, to the bottom of his heart. Good reading requires first, that the thought be understood, which is to be conveyed; and second, the requisite feeling, so that the thought may be expressed in a life-like manner.

Mr. Claflin, of Mass. It seems to me that in our discussions of this subject, we do not separate distinctly enough the two parts of reading. We continually speak of reading as if it were only the expression of sentiments. To me, one half of the work of teaching reading is to get a scholar to command his own voice. I ask a boy to read higher, and he reads louder, and I have to try several times before I can get him to command his voice properly.

The muscles that produce voice need to be trained as much as the muscles of the hand and arm do in order to throw a stone so as to hit the mark. So there are two things that we need; instruction in training the voice so that we can control it; and second, how to express a particular sentiment. I do not think these should be separated. In merely training the voice we may use the drill, and thus have many taught at the same time. In the second part, I

believe that instead of teaching a scholar how to express in our way — grafting our own manner on his — the idea should be, to lead the scholar to study out the sentiment and then express it in his own way. Different pupils will express the same sentiment in a very different voice.

Hon. J. M. Gregory. This is a topic which has interested me for many years. I like the idea of dividing the work; but I should divide it still farther. I have thought that a part of our failure in teaching little children, arises from the fact that we do not discriminate between the processes which are combined. The best rule for teaching little children is "*one thing at a time.*" And when you can separate anything so as to do one part at a time, it is best to do so. We have two English languages. One is made up of sound, which addresses itself to the ear, and is invisible; the other addresses itself to the eye, and is visible. The child learns the first form when he learns to talk; the second, when he learns the written language. The pupil must know the language into which he would translate.

There are, to my mind, three distinct stages in learning to translate from the written language into good, oral speech. The first is, to learn to call the words at sight. My impression about the matter, from the little experience I have had, is, that calling the words without any reference to the letters, is the better. Then another stage is to compose words by putting together their elements. The next stage is when we express ideas alone. All the feeling which goes along with the idea has to be supplied, — made, as we say, out of whole cloth. Not only does oral language represent ideas, but sentences; written language represents only ideas. We have to combine the thoughts in the mind by a sort of mental chemistry. Now with this view, what would you do in teaching reading? I say, get your pupils to know

every word at sight. Some teachers have their pupils read the sentences backwards; then they run over the same sentences and ask the meaning of the words. A child will define if you will let him do it in his own way. Here then, are two steps accomplished. Now he wants to rise from these written forms, which are nothing but the graves of dead ideas to him, by some word of power over them, and marshal them by this chemical element into a thought. He has now accomplished three things. There then comes another stage of reading, which is the feeling of the emotion which properly goes along with the line of thought. Right here lies one of the errors which I have seen in almost every reading-book that I have examined. I have seen one book that gives thirty-seven rules for the use of the inflections, and yet not one of them touches the heart of the matter.

The subject was then laid on the table and the Institute adjourned.

EVENING SESSION.

The Institute was called to order at 7½ o'clock, by A. P. Stone, the President.

Mr. Northend, chairman of the committee on teachers and teachers' places, read a list of those desiring situations as teachers.

After singing, by Prof. B. B. Davis and friends, Rev. B. G. Northrop, Agent of Massachusetts Board of Education, gave a very useful and instructive lecture on Local and State Superintendency.

A communication was then read by the President, from Dr. Bancroft, Superintendent of the N. H. State Lunatic Asylum, inviting the members of the Institute to visit that Institution at 2 o'clock, P. M.

On motion of Mr. Bulkley, it was voted to accept the

invitation of Dr. Bancroft, and to tender him the thanks of the Institute for the same.

After singing by Prof. Davis and friends, C. C. Coffin (Carleton, of the *Boston Journal*,) was introduced to the audience, who described most vividly some of the intensest scenes of the present war, of which he was an eye-witness.

MR. C. C. COFFIN'S ADDRESS.

Agreeably to a previous announcement by the President, that the Institute would be favored, during this evening with some account of battle scenes witnessed by Mr. C. C. Coffin, (Carleton, of the *Boston Journal*,) that gentleman was introduced and was greeted with applause. He said he remembered about hearing, when he was a little boy, living up under the shadows of Kearsarge, the story of Saratoga and Bunker Hill till he could repeat it word for word. If there was anything in the past history of his life which made him a patriot, it was the story of his grandfather's sufferings and trials, — how he met the enemy, and how he fired the last grain of powder from his horn, and how his right-hand man, and then his left-hand man were shot down, while he stood in his place till victory crowned our banners. He thought one of the best ways to teach patriotism to the present and future generations would be to tell them of the heroism, the bravery, the endurance of the men who are to-day in the battle-field.

Mr. Coffin then proceeded to describe, in a most thrilling manner, some of the battle-scenes which he had witnessed. He first described what he called the fragment of a scene at Donelson, a bayonet charge, the last before the fort surrendered. The fight of the last day at Gettysburg was next described in such a way that the audience could seem to see

the position of the forces engaged. Throughout these descriptions, Mr. C. was repeatedly cheered at some grand climax in the events of his narrative. The following is one of the passages that commanded the unanimous sympathy of the audience and was most heartily cheered. Said he: "When you read of battle-scenes you can form no adequate idea of them; written language cannot convey an idea of the reality. You must hear the hissing and the howling of the missiles of death, and see how men nerve themselves to the contest, if you would understand how patriots fight when they fight for all that is dear to them. I thought, as I walked from the field of Gettysburg, and as I came around by the hospitals, and saw the long line of stretchers, each man waiting his turn, and looking up wistfully to the surgeon to know how soon he might receive a dressing for his wounds, — I thought I would like to see every traitor, North as well as South, hung on a gibbet as high as Haman's. Yet there is a worse fate reserved for every one of them, from the village politician, up or down, just as you may be pleased to reckon, to the old ex-public functionary. They shall be the Judases and Arnolds of American history for all coming time." In closing, Mr. Coffin said: "Oh these lessons of the battle-field! If we will teach those who are committed to our care to be patriots, let us day by day instil into their minds these lessons. So shall we, under God, make America the great teacher of the nations."

Another song being sung, on motion of W. D. Ticknor, the Institute adjourned to meet next morning at 9 o'clock.

THURSDAY MORNING.

The Institute met according to adjournment, and was called to order by the President at 9½ o'clock.

The audience united in singing a hymn, after which the Divine blessing was invoked by Rev. B. G. Northrop.

Records of last meetings were read and approved.

W. E. Sheldon, chairman of committee on nominations, reported the names of those nominated by the committee for officers of the Institute for the ensuing year.

On motion of George A. Walton, the report of the committee was accepted, and 2½ o'clock P. M. was assigned as the hour for election.

W. D. Ticknor, Esq., Treasurer of the Institute, made his Annual Report, showing $341.34 in the treasury. The report was accepted.

DISCUSSION.

The consideration of the subject of "Object-Teaching" was resumed.

Mr. Greenleaf, of Brooklyn, thought much of the practice of teaching by visible objects. He referred to the poem of Cowper on his mother's picture, and said Cowper could not have written that poem unless he had had the portrait to inspire him. A scale of a fish will enable Professor Agassiz to construct a fish of the species from which the scale came. Go to the farm where Webster's scythe did not hang right, and where, when told to hang it to please himself, he hung it upon an oak. Show a leaf from that oak, (here Mr. G. held up an oak leaf,) and the boy sees the oak itself, and sees Webster through all his course. This will make a man of him, perhaps.

Mr. Hedges, of Newark, moved that the ten minute rule be adopted for to-day. Agreed to.

The President. You have all heard the story of the law-suit at the West about a broken kettle; how the defendant denied that he ever had the kettle; then declared that it was broken when he borrowed it; and then that it was whole when he returned it. Now, I believe the tree on which Webster is said to have hung his scythe was an apple-tree. Furthermore, I believe the whole story is considered fabulous; and I think it has done a great deal of mischief; it has led boys to believe that lazy boys have genius, and have a highway open to them to fame.

Mr. Philbrick. I rise to dissent from this way of spending time.

The President. To whose remarks does the gentleman refer?

Mr. Philbrick. I do not refer to the remarks of the President. But I object to the idea that showing an object like a leaf of a tree is going to make a man of anybody. It is absurd. We have given permission to a gentleman to make remarks on "*Object-Teaching*," and he has told us that by talking to children about the leaf which came from a tree supposed to be the one on which Daniel Webster hung his scythe when he did not wish to use it in cutting down the grass, that would open up to him the idea of the greatness of Webster. I wish to oppose that idea, as one not important to be brought before this Institute. The idea that showing a few objects is going to make scholars or great men, is not useful and not important. I hope that if we have something that is new and important to say, we will say it.

Prof. Sanborn, of St. Louis, spoke of some of the books prepared for teaching object-lessons, and said he thought

many of the lessons silly, while some of them treat of matters which should not be presented to the minds of children of five or six years of age at all. Many of the terms employed are above the understanding of young children.

Mr. Northrop thought the last speaker captious in his criticisms, though he was not himself satisfied with any of the books which have appeared on the subject of object-teaching. He thought there was no difficulty in teaching little children the idea of many common forms of objects in plain and solid geometry by means of pictorial and tangible objects. A child will learn his letters much more rapidly for knowing something of geometric forms. The idea should be learned before the name, and when the name is given the class should repeat it in concert. God intended that facts, things, the phenomena, surrounding us on every hand in life, should be the chief instruments in disciplining and developing the faculties of our minds, — more than books by far. How is a child to study Nature? First of all, by giving him a few pattern forms according to which everything in nature is constructed. Old Plato used to say the Deity evidently delights in geometrizing, and has built the world geometrically. A professor in one of our colleges said that if we can get this subject before the schools, it will greatly facilitate the teaching of geometry in college. Mr Northrop declared that he considered object-teaching no new thing, and that he had no sympathy with the common claim that Pestalozzi originated this study of Nature. He then referred to his visit to the schools of Oswego, where he witnessed most satisfactory results in their method of teaching by the aid of tangible objects.

Prof. D. N. Camp, Superintendent of Schools in Connecticut, thought the subject, as it had been presented, left the discussion still incomplete. We are told that it is nothing

new. This is true; it has been practised for hundreds of years. It seems to me it was introduced into the Garden of Eden. We are told there are objections to it. I am a conservator in education. I think that what has been well and successfully tried in our schools should be retained, and not given up for every new system which is recommended. But if it is old, the question arises whether there may not be improvements upon it. He had recently visited the schools in Montreal and Toronto, and also at Oswego, and he thought there were some things which might be copied from them that would improve the schools of our country. One of the teachers from Oswego had visited Connecticut, and exhibited to the teachers in conventions there some of the methods adopted at Oswego; and the result was, a conviction that there was something of great importance in the method. The name, "Object-Teaching," is objected to by some. Mr. Sheldon, of Oswego, said he did not care to call it by that name; he only claimed that it was the natural order.

But there has been much that is wrong in connection with this subject. Ladies have caught the idea, and have gone into their schools and introduced object-teaching to the neglect of other things, and evil has been done. As Mr. Sheldon said, it seems as though a fire was to run over the country and burn up what is wrong. Professor Olmsted remarked, on one occasion, that he was strongly convinced, from his long experience in private schools, that the place for geometry to be taught was with the little child, before he was eight years of age. What we want is that the advocates of the system shall tell us what is the best way of presenting the subject.

Prof. Sanborn said he approved of the remarks of the last gentleman; but he had not touched upon the books.

What is the length of time that children shall give to object-teaching? If it is, as some say, from three to five years, then other things must be neglected. The perceptive powers are easily taught. Prof. Sanborn said he doubted whether ideas precede words; whether there is a clear idea without words. Prior to words there are instincts; the words come with the ideas. They are incorporated like soul and body, and cannot be separated. The law is good if you use it lawfully; object-teaching is good if you use it properly. It should not be made a hobby, He would like to know how that little stanza, "Now I lay me down to sleep," &c., can be taught by the help of objects. Or the Lord's prayer; will any one pretend that the child does not understand it? Where are the objects to help the teacher in this case? The child asks questions in metaphysics which show that he thinks and reasons; and that it is not necessary to be training the eye and the ear all the time. The most difficult thing which a teacher has to do, is to fix the attention of the child, which is apt to wander, like the fool's eyes. He must teach the child to think. Every process in education is by hard blows. Newton said, very kindly to those who came after him, that if he differed from other men, he owed it all to patient thought. He kept his mind intently fixed upon the subject he was investigating, until he succeeded. You cannot teach reflection by object-lessons. The reflective powers are the most difficult of all to train. I don't care how much is said about teaching children to examine apples, and cuts, and trees; I want the teacher to teach the child to think. How are you to teach the definitions of adverbs and conjunctions, — but, if, and, because, lest, nevertheless, whereas, also, as I learned them in the grammar? My objection to these books is, that there is too much of them; there is no concentration to them. When you go

over the ground you are a smatterer, a mere sciolist; nothing is classified in them. The child that is trained by them will be much like the Indians who were shown round the city of London. Their minds were confused, and when the old chief was asked what he thought of it, he said: "*Ugh, too much* house, *too much* smoke, *too much* everything." Too much of everything, but too little of anything. I want a book which shall have something definite in it. Thirty years ago Josiah Holbrook gave us a little book on geometry, and some solids and figures which were beautiful. I used them many years ago; I liked them; but they were not proper, as it strikes me, for children of five years of age. I have no doubt you can go into some of the object-teaching schools and find that they will describe everything minutely about granite, where it is found, &c. What use can they make of the knowledge? Before they can use it, it will be crowded out by other things. What I object to is, it excludes many necessary things. I do not object to the moderate use of object-teaching; but I object to the books.

J. D. Philbrick, Esq., Superintendent of schools, Boston. It may be inferred that I am opposed to object-teaching altogether. I stand about where some have stood as to the Constitution; I am in favor of object-teaching "as I understand it." The difficulty seems to be to determine what object-teaching is. I approve, I believe in the main, if not entirely, of what was said yesterday by Mr. Calkins; of what was said to-day by Prof. Camp and Mr. Northrop. What they have said has been judicious. I have been trying to study this subject for ten years; I have read the English works, out of which Mr. Sheldon made his books. I know they do wonderful things at Oswego; and they can do wonderful things anywhere under a persistent, enthusi-

astic man. Wonderful things were done in spelling phonetically, by children exhibited in Boston, a few years ago, by the late Dr. Stone. The objection is that individual cases are taken, and there is danger that books will be disparaged. Did not Horace Mann argue against the spelling-book? What was the result? We had a generation of poor spellers. They took the ground that no word should be spelled that could not be defined; they did not define them, and could not spell them. What I wish is, that we should not draw conclusions from a single instance. Some tell us, we must not learn words which a child does not understand. Take the word "*engine;*" what can a child know about an engine before he can spell it? Must he know the doctrine of the pressure of gas and the laws of the mechanical powers? What must he know? We want something more definite, that teachers can handle. I know of no better way than to go on using the text-books we have, well; and in regard to teaching the alphabet, I consider it of very little consequence. A good teacher will teach it in a short time.

Any teaching that excites thought is good. We are to have a teacher in Boston who has been sent to us from Oswego, and she is to have a school in which she is to have her own way in everything; and we will see what she can do.

Mr. Stanley, of Nashua. It seems to me that those who have taken extreme views regard this as a new thing. Object-teaching properly belongs to the primary school, though it has been, and can be, successfully introduced into all schools. We find it in the study of botany, chemistry, and all the natural sciences, where we can illustrate by visible things. I believe all earnest teachers will apply it in this way, that our little children will be amused, and older ones instructed by it, and that we shall continue to bring in as

many visible illustrations as possible. We shall have geological specimens when we study geology, and we shall have models or machines, if we can, to illustrate all the sciences. We have had models to illustrate the planetary system, and other parts of astronomy; and when a teacher can do no better, even if he can get some rude object to illustrate the topic under consideration, he has gained something. A live teacher will make an object for his purpose from sticks, or strings, or cards; even the path of the moon may be illustrated by such simple materials. Let this kind of object-teaching come into all our schools; it is already in them. Everything of the kind that will facilitate education is important; let it have its way.

Mr. Northrop, in response to the argument of Professor Sanborn, that ideas cannot precede words, said he would like to know how mutes can have ideas, who have no words?

The subject was then laid on the table.

After a recess of five minutes, Rev. Dr. E. B. Foster, of Springfield, Mass., delivered an able, interesting, and instructive lecture on the "Methods of Educating Dull Scholars."

Hon. Henry Barnard offered the following resolution:—

Whereas, the security and honor of the whole country require in the military and naval service the right sort of men, with the right sort of knowledge and training; *and whereas*, the military and naval schools established to impart this knowledge and training will fail in their objects unless young men are selected as students of the right age, with suitable preparatory knowledge, with vigor of body, and aptitude of mind, for the special studies of such schools; *and whereas*, the mode of determining the qualifications and selecting the students may be made to test the thorough-

ness of the elementary education given in the several States, therefore

Resolved, That the Directors of the American Institute of Instruction are authorized and instructed to memorialize the Congress of the United States to revise the terms and mode of admission to the national military and naval schools, so as to invite young men of the right spirit, and with vigor and aptitude of mind for mathematical and military studies, who aspire to serve their country in the military and naval service, to compete in open trial before intelligent and impartial examiners in each State, without fear or favor, without reference to the wealth, or poverty, or occupation, or political opinions of their parents or guardians, for such admission, and that in all cases the order of admission shall be according to the personal merits and fitness of the candidate.

The resolution was laid on the table, and the Institute adjourned to meet at 2½ o'clock, P. M.

AFTERNOON SESSION.

The Institute was called to order by the President at 3 o'clock.

W. E. Sheldon offered the following amendments to the Constitution, the Board of Directors having previously agreed thereto:—

That Article 5, Section 9, be so amended that it shall read as follows: "Stated meetings of the Board of Directors shall be held on the first Saturday in January, and on the day of the annual meeting of the Institute, in August."

Also, that Article 4, Section 1, be so amended that it shall read: "The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, an Assistant Recording Secretary, two Corresponding Secretaries, a

Treasurer, three Curators, three Censors, and twelve Counsellors, who shall constitute the Board of Directors."

Messrs. Strong, of Connecticut, Stanley, of New Hampshire, and Walton, of Massachusetts, were appointed to distribute, collect, and count the votes for officers of the Institute for the ensuing year.

The following gentlemen were unanimously elected:—

President — Charles Northend, New Britain, Conn.

Vice-Presidents — Samuel Pettes, Roxbury, Mass.; Barnas Sears, Providence, R. I.; Gideon F. Thayer, Boston, Mass.; Benjamin Greenleaf, Bradford, Mass.; William Russell, Lancaster, Mass.; Henry Barnard, Hartford, Conn.; Alfred Greenleaf, Brooklyn, N. Y.; Samuel S. Greene, Providence, R. I.; Ariel Parish, Springfield, Mass.; Leander Wetherell, Boston, Mass.; George B. Emerson, Boston, Mass.; Nathan Hedges, Newark, N. J.; Zalmon Richards, Washington, D. C.; John W. Bulkley, Brooklyn, N. Y.; Thomas Sherwin, Boston, Mass.; Jacob Batchelder, Salem, Mass.; George Allen, Jr., Boston, Mass.; David N. Camp, New Britain, Conn.; John D. Philbrick, Boston, Mass.; Joshua Bates, Boston, Mass.; Alpheus Crosby, Salem, Mass.; Ebenezer Hervey, New Bedford, Mass.; B. G. Northrop, Framingham, Mass.; George F. Phelps, New Haven, Conn.; Henry E. Sawyer, Concord, N. H.; E. P. Weston, Gorham, Me.; E. F. Strong, Bridgeport, Conn.; D. B. Hagar, Jamaica Plain, Mass.; Daniel Leach, Providence, R. I.; A. P. Stone, Plymouth, Mass,; Edwin D. Sanborn, Hanover, N. H.; B. W. Putnam, Boston, Mass.; John Kneeland, Roxbury, Mass; Daniel Mansfield, Cambridge, Mass.; T. W. Valentine, Brooklyn, N. Y.; J. E. Littlefield, Bangor, Me.; Joseph White, Williamstown, Mass.; A. S. Briggs, Chicago, Ill.; A. Wood, Meriden, N. H.; J.

M. Gregory, Ann Arbor, Mich.; A. J. Phipps, New Bedford, Mass.; Ellis Peterson, Castine, Me.; J. W. Dickinson, Westfield Mass.; Merrick Lyon, Providence, R. I.

Recording Secretary — Samuel W. Mason, Boston, Mass.

Assistant Recording Secretary — Edward Gay, Boston, Mass.

Corresponding Secretaries — T. D. Adams, Newton, Mass.; Granville B. Putnam, Quincy, Mass.

Treasurer — William D. Ticknor, Boston, Mass.

Curators — Nathan Metcalf, Boston, Mass.; Samuel Swan, Boston, Mass.; J. E. Horr, Brookline, Mass.

Censors — William T. Adams, Boston, Mass.; James A. Page, Boston, Mass.; C. Goodwin Clark, Boston, Mass.

Counsellors — Charles Hutchins, Boston, Mass.; J. W. Allen, Norwich, Conn.; George N. Bigelow, Framingham, Mass.; Moses T. Brown, Toledo, Ohio; William E. Sheldon, West Newton, Mass.; A. G. Boyden, Bridgewater, Mass.; W. A. Mowry, Providence, R. I.; N. A. Calkins, New York City; J. W. Webster, Concord, N. H.; Mark Bailey, New Haven, Conn.; D. W. Jones, Roxbury, Mass.; J. N. Bartlett, New Britain, Conn.

Messrs. Philbrick of Boston, and Webster of Concord, were appointed to conduct the newly elected President to the chair.

CLOSING ADDRESS OF THE RETIRING PRESIDENT.

On retiring from the chair, the late President said: Members of the Institute. With feelings much like those that boys and girls experience at the close of school, with a good vacation in prospect, I now retire, tendering you my sincere thanks for the cordial support you have given me during the two years that I have occupied the chair. I

shall have many pleasant recollections associated with its occupancy, and the Institute will have my best wishes for its prosperity. I now introduce to you your new President, Charles Northend, Esq., of New Britain, Connecticut.

ADDRESS OF THE PRESIDENT-ELECT.

Mr. Northend, being thus introduced, said: Members of the American Institute of Instruction, while I thank you most sincerely for the honor — and I consider it no small one — to be called upon to preside over this association, I assure you it would have been more in accordance with my feelings to have served longer in the ranks. Our retiring president has said that he feels like one about to take his vacation. I feel very much like the teacher, called upon to enter a school and assume new duties in a new situation; and were it not that I feel that I can rely upon the kindness of friends, I should shrink from assuming the position. A friend with whom I was remonstrating against being called to this post, said the Institute was under obligations to call me to it, on account of services that I had rendered to the Institute in years past. It has been my privilege to attend the meetings of the Institute during the last twenty years; but let me say that I feel a thousand times over obliged to the Institute for the benefit I have received. I hope no member will feel that the Institute is under obligations to him.

I thank you for your kindness. I pledge to you that I will, during one year, and one year only, endeavor to discharge the duties of the office to the best of my ability. (Applause.)

Rev. James Freeman Clarke, D. D., of Boston was introduced as the lecturer of the hour. Subject: "Natural and Artificial Methods of Education."

W. E. Sheldon made the Annual Report of the Board of Directors, which was accepted and placed on file.

On motion of S. W. Mason, adjourned to meet at 7½, P.M.

EVENING SESSION.

The Institute was called to order by the President at 7½ o'clock.

On motion of Hon. Henry Barnard, the subject of a memorial to Congress, in reference to the Military and Naval Schools of the United States, was taken from the table and discussed, by Messrs. Barnard, Coffin, Hedges, Northrop, and Wetherell.

In enforcing the necessity of adopting some other course in the appointment of Cadets, Mr. Barnard said that out of the fifty-four young men recently sent to West Point by members of Congress, not more than ten could enter any high school; they were ignorant of the branches which constitute a common education.

The only examination of these fifty-four young men was in reading a passage from an ordinary reader, writing a sentence on the blackboard, and in Arithmetic, not beyond the four ground rules and fractions. After the first six months they have to pass into a most thorough mathematical course, leaving no time for any other culture. Out of these fifty-four young men, there was but one who wrote the sentence given, without any mistake in spelling. Four misspelled twenty-one words each, one misspelled twenty-three. Mr. B. expressed his astonishment at the course now pursued in the examinations, and earnestly urged the adoption of the resolutions.

Mr. Hedges of Newark, thought all Mr. Barnard had said was unquestionably true; but he feared the resolutions would fail to produce any good result. He did not think

members of Congress, elected on political principles, would give up any privilege or perquisite till they were obliged to.

Mr. Northrop of Saxonville, urged the passage of the resolutions; he thought there was reason to hope for success. The passage of the resolutions would be one means of producing the desired change.

Leander Wetherell, Esq. of Boston, said, we are not of those who adopt the word "*fail.*" A thing that should be done and a thing that can be done is a thing that must be done. We have only to ask in the way that is desirable to gain the point.

The resolutions were unanimously adopted.

REPORTS FROM STATES.

The President then called for reports from the States of the Union which were represented at the meeting. The first State called was New York.

J. W. Bulkley, Superintendent of Schools, Brooklyn, responded. He said there were eleven thousand schools in the State, of every grade, up to the university; normal schools also, and there are county institutes held twice in each year, from two to three weeks. In the midst of appliances like these, we might expect our sons to stand up like polished stones, and our daughters, like gems, "polished after the similitude of a palace." He then referred to the scenes in New York City during the days of the riot, and inquired why there should be such riots if their educational system was what it ought to be, and then replied by saying it was due to the fact that the head has been cultivated to the neglect of the heart; it was because men thought more of fitting young men for business than of teaching them the principles of the gospel of Jesus Christ.

Hon. Nathan Hedges of Newark, responded for New

Jersey. He said the system of education in New Jersey was successful; it was creditable. Every county and every town has its free schools. The cities have graded schools. The Normal school is prosperous. Referring to the riots in New York, he said Newark was affected by the same pulsations, beat for beat. But the riot has no connection, direct or indirect, with education. Those engaged in it were almost entirely foreigners. In Newark we had three thousand who were altogether foreigners. But although one third of the inhabitants of the city are Germans, not one of them was among the rioters; not one of them has made the least opposition to the conscription. Those who made the riot were all of one class and of one birth, who never were and never will be civilized. They are men who rule the city and the great State of New York to a great extent.

Now, a word. We have finished another year, another meeting. It is one of the green spots in each year as it passes. I came here with hope; I have sat here with profit; I shall leave with the kindest feelings, and hope to meet you after another year's work.

Prof. D. N. Camp, for Connecticut, said the cause of education there had not materially changed since the last meeting. I am, however, proud to state, this evening, remembering that it is ten years since I was first called upon to report to this association, that there has been progress in some particulars. The most important improvements have been in the school buildings and in the teachers. The increase of school buildings in these ten years has been six hundred per cent.; the increase in the stability of teachers has been more than two hundred per cent.; and to these two means we may attribute very much of the improvement in the State.

It has been said that Connecticut has suffered from her

large fund. I am happy to state that for the first time since that fund was devoted to public instruction, the State has raised more than she has received from the fund, while bearing the burden of the present war. There is another fact connected with this. During these ten years, in which time the State has changed so much in supporting its schools, it has increased more rapidly in wealth and population than it has in its whole history. The material wealth has increased one hundred and eighty-five per cent. This shows that, while the Yankee looks out for the relation of his improvements at first, it has been found that the devotion of property to schools is pecuniarily profitable.

It is owing to the interest of the teachers that the schools have been improved, and their interest has been promoted by attending the Institutes and the reading of our Journal. Those who have done this, and have studied the works relating to their profession, have been the live men and women to whom it is owing that the State is where it is. There is still much needed there; but I report these facts as encouraging, in connection with the labors of this Institute, which has, during these ten years, held three of its meetings in the "nutmeg State."

Prof. Sanborn of St. Louis, said the constitution of Missouri makes ample provision for all the children of the State; one sixteenth part of the land in every township being set apart for the support of schools. In some instances that land affords but a small fund; because while the population is sparse and the people are poor, they are anxious to sell the land before it becomes valuable. The State also provides a considerable sum by taxation. In all the more densely populated portions of the State there are good schools. In the southern part of the State the people live in log houses with loop-holes for windows. They eat

corn bread and bacon, with very little salt, — "*hog and hominy*," as they call it. Sometimes they kill a chicken and eat what they call "*chicken fixings.*" A person who visited this section of the State and found this to be the fare one year, found the next year, in a certain township, that the people had tea, coffee, and sugar. The women told him they found out that the township owned some land, and they sold it and bought molasses and sugar, tea and coffee. This was the school land.

St. Louis has a good school system, as good, perhaps, as any in the New England States. They have excellent New England teachers in the schools. The discipline is very rigid and strict; the pupils are admitted to the Grammar and High schools on a thorough examination. The school-houses are admirably adapted to their uses. I have seen no better school buildings in the United States than the High School building in St. Louis, except the Free Academy in New York City. But the war has been like a killing frost to arrest all progress. Claiborne Jackson, the arch rebel, seized the public money and used it for his band of marauders.

Samuel A. Briggs, Esq. of Chicago, said that the educational interests of Illinois and the West generally were prospering. The greatest need is that of good school buildings. In the course of his remarks Mr. B. stated that a telegram sent from Chicago to San Francisco, left Chicago at ten o'clock, was copied at Salt Lake, and reached San Francisco at twenty minutes past nine o'clock the same morning.

The President called up Mr. Philbrick to speak for Indiana, who stated that he had recently spent some days in that State. A part of the time he spent at Richmond, the county town of Wayne county. He saw there in session, what was

called a normal school, composed of one hundred and twenty ladies and gentlemen, who had assembled from the towns of Wayne county to spend their vacation of five weeks, paying two dollars a week for board, and four dollars for their tuition. It was an example he had never seen equalled in this country. He told them that he would speak of it here. He found also at the capital, where he had been announced to speak, one hundred more in an educational convention, paying two dollars a week for board during their vacation, who were going right back to their schools.

Capt. A. W. Mowry, of the Providence High School, spoke for Rhode Island. He said they had been sending their boys to the war lately, and many of them are there now; and there are not quite so many scholars as there would have been were it not for the war. Gov. Sprague sent two regiments to Baltimore one day, two years ago. They were well-behaved young men, many of them from the schools. A gentleman who met them inquired what was the matter up in Rhode Island, and if they were having a vacation in their schools. Capt. M. said he did not know whether to regard that as a compliment to the regiment or to the schools; he considered it a compliment to both. From the little State of Rhode Island there were four hundred officers in the volunteer army, and four hundred school teachers in the State. Over seventeen thousand soldiers have been sent to the war, and there are seventeen thousand children in the schools. There is about the same proportion of scholars that there is in Connecticut and Massachusetts. They keep up all the institutions of the State, just as though they were not making so much money by the war! The Monthly Journal goes abroad on its visits regularly as usual. The Rhode Island Institute of Instruction is doing as much as it ever did. It holds its usual meet-

ings. They are trying in Rhode Island to do one thing, and that is to preserve our country and our institutions. (Applause.) To do that we are trying to have as good schools as we can, and to educate the people as highly as possible. One thing we do not mean to neglect. We mean that every boy above fourteen years of age shall study the Constitution of the United States and the laws of the United States, and commit that Constitution to memory. And I will not allow a boy to graduate until he has studied the Constitution of the United States and the fundamental principles of the government growing out of it.

Hon. Joseph White, Secretary of the Board of Education, spoke for Massachusetts. He said he could not presume to speak much for Massachusetts, in the brief time, so kindly doled out by the resolution of his friend from Plymouth; but if he could sift out the Massachusetts teachers present, male and female, he would let Massachusetts speak for herself. We have four colleges, — Harvard, founded six years after Winthrop landed, having now thirty-eight young men who have fallen in the army, — the battle-field or hospital. There are four Normal schools and a large number of academies. Among the four thousand six hundred public schools are over a hundred High schools, some of which are represented here, as they are taught by some of the ablest men in Massachusetts. The last year our Teachers' Institute had the largest attendance of any year since they were established, representing over two hundred of our three hundred and thirty-four towns. We raised by taxation, between fifteen and sixteen hundred thousand dollars, and expended over sixteen hundred thousand dollars upon our public schools. We raised upon an average, six dollars and forty-four cents for each child of over fourteen years of age. Two hundred and sixty-four towns raised an average of more

than three dollars to the scholar. Our number of scholars of school age is two hundred and thirty-four thousand, and the average attendance last year was seventy-six per cent., being two per cent. larger last year than in the previous year. One gratifying fact is that there were nearly fourteen hundred less than the year before, who were less than five years of age, and over fifteen hundred more, who were over fifteen years of age. So we report progress in the right direction. But as you know, the value of a system of education depends upon the spirit of the people, and its power depends upon the perfectness of the working of the system. We think we can challenge comparison with any sister State in the Union as to the spirit with which we enter into it. Our system is two hundred and seventeen years old, having been founded in 1646 by our quaint old fathers, as they said, "with the roaring sea on the one side, and the forest on the other;" and it stands as they founded it. And it will stand. The heavens and the earth of New England may pass away, but the churches and schools of New England will not pass away. And so long as they do not, we shall have educated labor, compensated labor; we shall have free institutions; and wheresoever and whensoever freedom shall be driven from the earth, here, in the garden of New England and by the shore of the great sounding sea, freedom shall have a perpetual home. (Applause.)

Prof. Brooks of Pennsylvania, spoke for that State. He said the educational prospects of the State were very encouraging. That State had been backward and it had been ridiculed; it had been called "The Blind Giant." She has been a giant in intellect, but she has been blind to the advantages to be reaped from the popular education of her citizens. She has been a very conservative State, and some of her old German people, it is said, still vote for General

Jackson. Some think that to educate a human spirit, to lead it out to understand and appreciate this beautiful universe God has given us, is to lead it downward. It is difficult to eradicate that idea.

They say they will not send their boys to college, because it may make them rascals and drunkards. The girls they will not teach to write because they will write love-letters to the boys. The old Germans are too close-fisted to do much for education.

There is in Pennsylvania the largest Normal School in the country, with a Model School connected with it.

Mr. Littlefield, of Bangor, responded for Maine. He said that there was progress shown in the work of education in Maine, in the improvement of their schoolhouses. Wherever a new schoolhouse is erected it is sure to be an improved one. There is an improvement also in teachers, as the people have found that it is better economy to hire competent teachers than to take those who have been to an academy a quarter, or have just left college, and who wish to teach, to raise a little money. They hire females for many of the winter schools, and they are the better for the innovation. Schools have been improved also by the adoption of a system of grading them. They have a secretary who does a good work, and a monthly publication of some ability.

Jonathan Tenney, Esq., of Boscawen, said he might say much that is ill and also much that is good about New Hampshire. I remember, said he, the farmers among whom I was brought up used to talk about "changing works." We have not much money, and Massachusetts helps put up our factories and build our railroads; and some have said that we pay in our coin, — granite and brains. I am happy to have this meeting of the American Institute here. This is the third time we have had it, I think.

Mr. Tenney thought it would be no use to give the statistics of the schools in New Hampshire, and concluded his remarks by a humorous allusion to the peculiarities of the New Hampshire people, and expressed his gratification at seeing so many New Hampshire boys and girls come back from their distant, adopted homes, to attend this meeting.

Mr. A. P. Stone stated, that he had in his possession certain letters from the Superintendent of Public Instruction in California, and others, but as they were not brought by him to the meeting he could not read them.

On motion of Mr. Philbrick, the letters were ordered to be printed with the proceedings of this meeting.

Hon. Joseph White spoke again with reference to the new State of Western Virginia. He had recently received a letter from the Chairman of the Committee on Education in the Legislature of Western Virginia, begging him to send anything he could on the subject of education, as they were now deeply interested in it. Mr. White said he sent to him a large quantity of documents.

Mr. Bulkley of Brooklyn, gave an interesting account of a visit to a school, taught at the Monitou Islands, by Miss Angelica M. Buss, which he visited while on the recent trip to attend the meeting of the National Teachers' Association at Chicago. He and the party of teachers accompanying him were so much interested in the teacher and her school that they bought a gold watch for her at Chicago, at a cost of $80, which was presented to her on their return.

Mr. Phipps of New Bedford, from the Committee on Resolutions, offered the following series, and they were unanimously adopted: —

Resolved, That our thanks are due, and are hereby tendered to the Local Committee of this city, for the provisions

made for our accommodation, and the successful results of their efforts to promote the interests of the Institute during its present session; to the families that have extended their generous hospitality to many of the ladies in attendance upon our meeting; to the proprietors of the Hotels for the liberal reduction of their usual rates of fare; to the following railroad companies, for free return tickets from this city to our homes, viz: Boston and Lowell; Boston and Maine; Essex; Nashua and Lowell; Wilton; Stony Brook; Lowell and Lawrence; Salem and Lowell; Concord, Manchester, and Lawrence; Portsmouth and Concord; Manchester North and Ware; Northern; Concord and Claremont; Contoocook Valley; Boston, Concord, and Montreal; Newburyport; Old Colony and Fall River; Western; Worcester and Nashua; Norwich and Worcester; Providence and Worcester, from all stations below Whitinsville; Vermont Central; Springfield, Hartford, and New Haven; Connecticut River; Boston and Providence; and Taunton and New Bedford; to the Boston, Concord, and Montreal railroad for reduced fare for an excursion to Lake Winnipiseogee; to the trustees of the South Congregational Church, for the free use of their Church and Chapel, in which the meetings of the Institute have been held, and to Prof. B. B. Davis and his associates, for the musical exercises, which have contributed so much to the pleasure of our sessions.

Resolved, That we tender our thanks to His Excellency, Governor Gilmore, for the interest he has manifested in the Institute, and especially for the free excursion tendered to us, by him, to visit the State Reform School at Manchester; to Dr. Bancroft, for his kind invitation to visit the State Lunatic Asylum, and his personal attentions to the large number who accepted it; to the Trustees of the State Historical Society, for the invitation to visit their Library; to

Brigadier-General Hinks, for the invitation to visit the Camp Ground, and witness a dress parade; and to the Warden of the State Prison, and others, for similar invitations kindly extended to us.

Resolved, That we tender our thanks to the gentlemen who have delivered lectures before the Institute during its session, and that copies of their lectures be respectfully requested for publication.

Resolved, That we regard the wicked and causeless Rebellion which has plunged our country into the sorrows and horrors of civil war, with the most profound detestation. That we remember with heartfelt gratitude, and the highest esteem, the unexampled devotion of our citizen soldiery in their efforts to sustain our Government, — the freest, the wisest, and the best upon the earth, — and to preserve for posterity the beneficent institutions bequeathed to us by our forefathers. That we render devout thanks to Almighty God for the signal victories which have been so recently achieved by our brave armies, — and with full confidence in the justice of our cause we would express our firm reliance upon Divine Providence for ultimate, and we may hope, speedy and complete success. That we here renew our previous pledges of devotion to the cause of freedom and good government, and repeat our vows as teachers, as patriots, and as Christians, to do all in our power to sustain and preserve our Government against all its enemies and opposers whatsoever.

W. E. Sheldon offered the following resolution, which was adopted unanimously: —

Resolved, That the sincere and hearty thanks of the members of the Institute be tendered to the retiring President, A. P. Stone, Esq., for his energetic and faithful efforts to promote the highest usefulness of the Association, during the two years of official service.

The Institute then listened to the singing of the Marseillaise, by Prof. Davis and his friends, and closed its sessions by the singing of the Doxology, "Praise God," etc.

After singing the Doxology, and the Benediction being pronounced by Rev. Henry E. Parker, of Concord, adjourned *sine die*.

LECTURE I.

THE PROBLEM OF EDUCATION,

AS COMPREHENDED UNDER THE THREEFOLD RELATIONSHIP OF MAN TO NATURE, TO SOCIETY, AND TO GOD.

BY J. M. GREGORY, SUPERINTENDENT OF PUBLIC INSTRUCTION, OF MICHIGAN.

I HAVE assigned myself, in this Address, a triple task. In the *first* part, I propose the somewhat audacious attempt to make a new and exhaustive statement of the problem of Education. In the *second*, I shall apply my statement to the criticism of the educational theories heretofore proposed among men. And, finally, I shall attempt to deduce from my statement a true theory of Education.

He who would unfold an acorn, must needs rear an oak. Such is its preappointed form and destiny. He may make the oak grander and more beautiful by skilful culture, or may blight and belittle it by neglect; but no care or culture can change it to a willow, or enable it to produce apples or grapes.

From an eagle's egg can come only an eaglet. No careful incubation can hatch therefrom the owl or the goose, nor can any skill in training rear the

young bird of prey to become a swimmer in the waters, or to mouse for its food in the dim twilight.

What the Creator designed each species of creature to be, that it must grow to be, — each one "after his kind," — full-orbed and fruitful, if wisely and naturally reared; dwarfed, distorted, and unproductive if violent or rude hands attempt to bend it from its prescribed rank and place. From the acorn, the oak, — from the egg, the eagle, — from the child, the man; — such is the voice of destiny, the Divine end of development, — of Education, which is only another name for development.

And here we reach the first and most general statement of the great *problem* of *Education*, the chiefest problem of human history and human progress. It is summed up in the two grand, hemispheric words DESTINY, DEVELOPMENT; — *destiny* its limiting *law*, *development* its constructing *force;* destiny its prescribed path and culminating end, development its methodic march and progressive fulfilment. For education is a development, not merely into some ideal roundness of form, some theoretic harmony of parts; but, better and grander than all this, to preappointed ends and uses, — to preordained relations and duties, — in one great word, to Destiny.

Holding in our hands the light of this broad general statement, and moving forward to a closer and minuter analysis, the problem we are studying is seen to be not simple but complex, separating into sections which are themselves mighty subordinate

problems; that it is indeed not a single question, but threefold, its subdivisions answering to the three great fields of human relations and duties.

1. If we may borrow from mathematics a figure which fits but loosely, indeed, to this metaphysical question, the problem of Education is a problem of three unknown quantities, and demands for its solution the resolution of three independent equations. The *first* equation (to continue a figure which will help me to set the great correspondent facts more clearly over against each other) shows us, on the one side, a CHILD — an infant being, with its germinal intellect, sensibilities, and will, — its physical organization, powers, and needs. Over against this child, stands, as a related quantity, as a sort of second member, the universe of beings, facts, and truths, — Nature, with its substances, forms, and forces, its life, sciences, and laws. It is the living being confronting the appointed fields of its life. On this side the growing germ, on that, the prepared soil for its growth; here the heir, there the appointed inheritance; here the unfolding powers of muscle and mind, there the destined theatre and materials for their work; here the future toiler, there the coming toil; here the possible thinker, the dawning intelligence, there the unmeasured domains of knowledge and truth. It is, in brief, the child in his simple personality that is before us, — the child revealed in those purely individual relations to the world around

him that the first man of our race had ere a companion was given him, and such as every human being holds independent of his fellow-men.

And here, our problem is to discover the natural method and full measure of culture and nourishment by which the child may be reared into a sort of responsive equality with Nature, — which may, indeed, fit him to fill out the full round of his duties and destinies in Nature, as its servant, interpreter, and lord. The work of education, under this statement, is simply to develop childhood into a full-grown, active, and healthful manhood, that it may be able to understand and use Nature for its pleasure and support, and may dwell on the earth a wise, powerful, regal soul. Fitting the individual man for his solitary sphere, its mission would end.

2. But there are other relationships lying within the great circle of human destiny. We have traversed only the smallest and lowest segment of that circle when we have observed man as a mere child of nature. Our problem, therefore, advances to still higher questions, and demands, for its solution, other statements, — another equation.

In this second equation, we find again in the first member, the CHILD, — the infant citizen, with his social powers and wants, — his social sympathies, affections, aspirations. On the other side, stands *Society*, — the world of mankind, with its families, brotherhoods, nationalities, and states, — its social

order and ideas, — its constitutions, laws, and civilizations, — its trades and commerce, — its arts, schools, churches, and homes, and all the many sided life of communities of men. We have here the dawning man placed over against the aggregated humanity; — on this side, the yearning, loyal, loving soul; on that, friends, family, country; — here the speaking tongue, there listening ears; here the possible brother, friend, parent, patriot, citizen, subject, sovereign; — there the great organized mass of human kind in whose families, fraternities, nationalities and states the possible may become the actual, the rich endowment of powers may ripen into a still richer fruition.

And here, the question of our problem is to determine the fitting food and training for that growth which may make the child equal to his social destiny. Education has here for its work, to rear the infant being into the mature member of society, to inspire him with the great social virtues of justice and benevolence, to train him to social arts, to arm him with social powers and knowledge, and to crown him with social grace. It is to train the tongue for eloquent speech, the ear for intelligent hearing, the mind for communion with kindred mind, the hand for useful arts and co-operative work; to lift the helpless child into the large-hearted and helpful citizen, fitted for a life of liberty and law, educated to keep step with the grand march of society. How large and grand is this problem of social education

can only be shown by an analysis too broad for the limits of this Address.

3. But there remains another field of human relations. Let us advance to the last and grandest segment of the great circle of man's preappointed destinies. Our third equation, to which we now come, — a noble and divine equation, of vast inequalities, — exhibits again, on the one side, the CHILD, but now gifted with immortality, endowed with an inextinguishable religiosity, filled with innate and inappeasable cravings for the infinite and the divine, and filled with hopes, fears, and faiths which transcend both time and sense. On the other side is GOD, standing in the midst of his divine providences and government, commanding love, service, and worship. It is the conscious creature standing before his infinite Creator; here the infant soul, — the born subject of a divine government, and the perpetual dweller in a divine household, hungering for the guidance of an unerring wisdom and for the bliss of a perfect love, — there the all-enveloping presence ot the Supreme Ruler, and the heavenly Father of all; — here the kindling of an immortal life, whose highest need is God himself, and there the Divine Love offering itself as the supreme good and last end of its creatures.

How grand the question which the confronting quantities in this equation involve! To find the laws and agencies by which this divine culture is to

go on, — the "nurture and admonition of the Lord" by which the child is to be reared up to the height of this divine destiny, and to be fitted for the fulfilment of these sublime duties, — this is the last and highest problem of education. Its work is only ended when out of the germ of a weak and ignorant childhood it has developed a God-fearing, God-loving and God-like manhood. For who can deny that this also is within the province of education, and one of its necessary aims? It matters not by what aids of supernatural grace, or by what lessons of a divine experience, it may be begun or continued, the process is essentially educational. It is a cultured development, unfolding by regular stages and fixed laws into a mature growth.

Such then is the triple problem of education; such the grand trinity of questions it presents for our study. We recapitulate them: —

1. To train the infant heir of nature and truth up to his inheritance of knowledge and power.

2. To rear the child-citizen up for society and the world of mankind; and

3. To train man for God and fit the soul for its heavenward duties and destinies.

The *first* regards the child as a simple independent being, having faculties fitting him to live in nature, and to comprehend and use it. The *second* contemplates him as a member of society and gifted with powers fitting him to live in the world of men.

The *third* recognizes him as having native powers designed to make him a worshipper of God and an heir of heaven.

Educated under the *first* statement, man would be but a splendid savage, a glorious child of Nature, wise in Nature's learning, stalwart in natural strength, but uncrowned with social grace, and empty of immortal hopes. Educated according to the *second*, he would be the man of the world, — courtly, urbane, sagacious in affairs; an orator, a patriot, a statesman, perhaps, — but shut in to the narrow realms of time and sense, and uninfluenced by those celestial lights and attractions which lift the soul into the regions of the heroic and divine, and link it by immortal hopes to all the great future, thus guarding it against the errors and corruptions of the present, and fortifying it to endure without fainting the inevitable toils and sorrows of its earthly state. Educated in the *third* view, man becomes allied to God and his government; his life is no longer an unmeaning riddle, but a sublime revelation, — a foretaste and prophecy of the grander life to come. Lights of heavenly wisdom now play on his path, and motives of superhuman power move him to action.

Under the *first*, he learns to take care of himself; under the *second*, he is taught to act also for society and his fellow-men; under the *third*, he rises to the full grandeur of an incarnate soul, and becomes a coworker with Deity, in plans whose wide sweep

embraces the universal well-being, and blends the brief and fragmentary histories of earth with the mighty biography of God.

It remains, now, to show that these three great spiritual quantities, — the child's relations to Nature and Truth, to Society and to God, — all enter into the problem of Education; that they exhaust it, and that its complete solution forbids that either shall be left out.

And first and foremost, in this demonstration, stands the testimony of the Great Teacher, who taught as never man taught. In the two great commandments, — "Thou shalt love the Lord thy God with all thy heart," and "Thou shalt love thy neighbor as thyself," — thy neighbor *and* thyself, — he groups under the three heads I have named the essential relations of human life and the whole duty of man. For what do these wonderfully comprehensive commandments mean but to bid the soul to hold, as its three high centres of love and regard, *itself*, *Society*, and *God;* — God first and highest? And how shall a man fitly fulfil this duty to *himself* but by growing up to his preappointed place and stature in nature as a wise, active, rejoicing soul? — how to his *neighbor* — that is to Society — but by being educated into a true and perfect member of society; and how show supreme love to God but by seeking to fill out the full measure of his relations to the Divine Being and government? Beyond debate, the Sav-

iour, in these two great laws of life, defines the three grand fields of human relations and duties, and in them embraces the entire sphere of man's development. We have, then, the witness of inspiration to the truthfulness of our statement.

Shakespeare, whose knowledge of mankind seems little short of inspiration, presents, under another form, almost the same view. In his address of Wolsey to Cromwell, the fallen minister charges his secretary, as his great and comprehensive rule of right and duty, —

> "Let *all* the ends thou aimest at be thy country's,
> Thy God's, and Truth's."

As if he had said, God, Society, and thy soul's loyalty to truth, — these are the grand and all-comprehending aims of thy life.

But there is an evidence nearer and clearer to us all, — lying in the very centre of our consciousness. Let each one imagine himself alone in the world, living a solitary life, separate from fellow-men, and ignorant of God. How many relationships, physical and mental, still bind him to the world he lives in, — to the great solitary Nature whose magnificent works, and laws, and forces rise and rule around him! How much of education — of knowledge and culture, strength and skill — he needs, to live safely, wisely, happily, in the solitude! What a field for labor and for life still invites his efforts!

But now let mankind appear, and human society, with all its complex, social, commercial, and political organizations, and its ten thousand busy pursuits, enter the scene; — who does not feel that a new and grander field of relations is opened before him; that a new and nobler section of his nature is called at once into exercise, and that a new and higher education is needed to fit him for his new circumstances and duties? How wide the range of activities and needs revealed, how vast and varied the new powers called into action, and how inadequate the education of the solitary for the social man!

But now, finally, let the Divine Being and his government reveal themselves over the whole scene; let time be seen linked to eternity, and life blending with immortality; let man's relations to his Creator come into magnificent view, and God's vast moral government be seen in wide and resistless play throughout the world, — and who does not at once perceive rising around him a whole realm of divine relations and duties, calling into action another and the grandest section of his sensibilities and powers? At once there comes the demand for another and higher stage of culture — a grander unfolding of thought and wisdom — to fit us for this sublimer life. A loftier learning, a new and richer education, is needed to lift the citizen of Society into the servant and worshipper of God.

Thus, starting from the solitary soul in the midst of Nature, and moving upward by successive stages

to Society and to God, we feel, at each step, the birth, as it were, of a new nature within us, demanding, for its guidance and well-being, to be educated to its work. And just because the last step leads us up to the infinite and the divine, it closes the series; there can be no other.

What a weight of confirmation do these views borrow from the words of Royer Collard, the great scholar, whom Cousin pronounces "one of the greatest philosophers of the present age." Mark these words: "Human societies are born, live, and die upon the earth; there they accomplish their destinies. But they contain not the whole man. After his engagement to Society there still remains in him the nobler part of his nature, — those high faculties by which he elevates himself to God, to a future life, and to the unknown blessings of an invisible world."

Finally, it is evident, that although the development of each of these three departments of man's nature admits of a separate study, yet they all enter as elements into the one great problem of education. In the full and final solution of this problem, no one of these elements can be omitted, any more than, in the algebraic operation from which we have borrowed our principal figure, — the solution of a problem of three unknown quantities, — you can obtain a definite answer without a combined consideration of all the three equations. You may study each equation as a separate statement of some particular fact or truth involved in the question, but you must

combine all before the final solution will appear. As well build detached colonnades for some great temple, without any reference to the architect's plans, or the final uses of the structure, as to attempt to educate the great, temple-like nature of man without regarding the plans of the Divine Architect, or the destinies of the soul. If, as I at the outset assumed, "Destiny is the limiting law of development," then whatever element God has put into human destiny must find its place in human education. *Man can only be successfully educated for the purposes for which he was created.*

I need not tarry here to demonstrate the vast importance of these great fundamental principles. If true, then no truths are mightier or more significant in all the realm of educational philosophy. They sweep the entire field of educational science. They afford the unerring clue for the discovery of every truth; they reveal the certain test for the trial of every theory. They exhibit the universal laws of human culture, — laws simple and wonderful as the great law of gravitation, and, like that, of resistless power and prevalence. A detailed analysis, such as only a volume could compass, of the responsive relationships in these three great departments of human life, would tell how grandly they comprehend and explain the problem of education.

If it be urged that this great field of destinies is too broad and uncertain to furnish a practicable basis of educational philosophy, I reply that it is not only

as certain and definite as any other, but that it comprehends in itself all other bases and gathers in its lines the light of them all. Viewing the Child as placed over against Nature, Society, and God, and as having faculties and functions related to them all, his destinies necessarily involve, and in a true natural order reveal all the correspondences that exist between his nature and the natures to which he is thus related. The natural development of faculties and the natural order of knowledges are but the two parallel sides of destiny. It necessarily involves and explains both.

But better and more emphatic still, this field of destiny and duty is the only one of the bases of educational philosophy on which revelation and experience cast their unerring light. The Bible nowhere reveals to us the secrets of mental philosophy, nor the logical sequences of science; but it does declare the great aims of human life, and gives us, in the Christ, the true pattern of the perfect man. And what is human history but a series of exemplifications of human capabilities? The great artists, poets, orators, statesmen, saints, sages, and heroes, — the world's great men, — all reveal the possibilities that slumber in human nature in these several spheres. They outline in no mean or dim proportions the ideal destiny of man.

Leaving here the direct discussion, let us move forward to the second division of our proposed work. Let us apply the principles evolved as a test to some

of the theories of education heretofore broached among men. If we fail to demolish any errors, we shall at least subject our own views to the best test of their strength by exhibiting them in conflict with other opinions.

Most of the theories of education are merely systems of teaching, and concern themselves only with methods of instruction; not at all, or only by implication, with the great ends and underlying philosophy of education. Assuming some proximate aims, and guided by some commonly received maxims, whose truth they do not choose either to question or demonstrate, the whole problem is to them simply a question as to the shortest road to reach the goal of learning. Not a few teachers, indeed, contemn all thoughts of a philosophy of education as a metaphysical dream, and pride themselves on their "practical and common-sense views." Just as though there were no great laws of mental growth; no eternal fitness in knowledge; no profound and controlling principles in man's nature and destiny!

Leaving these foolish empiricists wrapped in the thick mantles of their self-complacency, we advance to the line of grander souls whose clearer insight sees mighty laws underlying all phenomena, and seeks in philosophy to learn the all-comprehending truths. Newtonian spirits! their very conjectures honor God, while their discoveries open new doors in his universe of truth into which men and nations enter in triumph.

Tried by our tastes, the errors of educational philosophies will fall under one of these two heads: First. Errors as to human destiny, — the preappointed ends or objects of human existence, and, Second. Errors as to the laws of development. For, since destiny, or destination, if the term be preferred, and development sum up all educational science, every fundamental error must lie against one of these.

Under the first head we have three prominent classes of errors, or errorists.

1. The first considers the child simply as related to nature, and as needing to be educated to perform his natural functions and obey the laws of nature. To the philosophers of this creed the first equation in our statement embraces the entire problem of education. To this class belong mainly Rousseau and Herbert Spencer.

2. The second class regards the child chiefly in his social relations, and plans an education that may fit him to play his part as a member of society. It does not, perhaps, wholly disregard his natural and individual needs, but subordinating these to his wants as a citizen, it seeks to train him in social craft and wisdom.

3. A third but not numerous class would make education wholly religious, counting no relations as worthy of regard save those belonging to another world, and no knowledge useful but that of the Bible. To this error inclined the *Pietists* of the seventeenth century, and some in our own day.

The second grand division of errors springing out of false views of the means and laws of development also exhibits several classes; but these will be better described in a detailed statement and criticism of some of the theories in which they appear.

[The somewhat voluminous historical statement and criticism of the educational theories of the schoolmen, the classicists, the humanitarians, the pietists, the philanthropists, &c., and of Milton, Rousseau, Lock, Pestalozzi, Herbert Spencer, and others, which were mostly omitted in the delivery, for want of time, is here omitted by the writer for want of space. It may hereafter be given to the public in another form.]

I come finally to the third and last division of the work I assigned myself in this discourse: to exhibit the outlines and main features of a theory of education, in accordance with the statements of the first part of the Lecture. The waning hour forbids more than an attempt to grasp, in a few comprehensive propositions, some of the leading thoughts in such a theory. To expound a complete philosophy of education is work for a volume not for a few brief pages.

I have affirmed that the great governing and limiting law in education is to be sought in the preappointed uses and destination of the human powers, — that man must be educated to be what his Maker designed him to be, — that from the acorn can come only the oak. I have claimed, also, that the whole of this preappointed destiny and duty of man is com-

prehended in the three great fields of fact and relation exhibited in the *Child* confronting *Nature*, *Society*, and *God;* and that these, therefore, embrace the entire problem of human growth and culture; that all the elements of man's nature, and all the incidents of his destiny are met and provided for in these.

Entering now each of these great fields of human relations in turn, let us seek in each the natural history, so to speak, of the relations, and the philosophy of their development.

First, then, the child appears amid the scenes of nature with a duplex being, — body and mind, — the latter with its triple powers of thought, will, and feeling; and between him and the world into which he is ushered, there is found to exist the widest and minutest correspondence. For each faculty, physical or mental, there is a field of exercise; for each want, a supply; for each power, a work; food for the stomach, vision for the sight, truths for the thought, joy for the heart; no faculty without its work, no field without its worker.

But now the question comes: Are all these wonderful correspondences arranged for mature minds alone; or are there also provisions for the child? Is nature a full-grown nature for full-grown men; or is there also a child-nature for children's souls? And more than this, is there any succession of steps in nature and truth to meet the successive stages in childhood's growth? In the answer to these questions lies the key to all true philosophy of education;

for if the adaptations of the world he inhabits, physical and spiritual, thus run parallel with man's progress from infancy, through childhood and adolescence to manhood, there the very law of development is written in nature, and both the method and materials of education are fixed by the unvarying constitution of things.

The provisions in nature for the physical growth, I need not stop to detail. Many of them are matters of common remark. The fitting food furnished for the infant stomach, the soft cushioning of the childish frame to fit it for its long and helpless recumbency, the cartilaginous bones to render harmless its falls, the gradual hardening of these bones to meet the increasing strain of the strengthening muscles, the gradual changing and expanding desires and appetites which tempt the growing powers to wider fields, and all the successive physical changes precisely met by the successive adaptations of the world without, are too well known to need comment. No more beautiful phenomena are exhibited in human life than the changes by which the boy's world becomes in due time the old man's world; and happily to each, — to the boy and the old man, — it is found equally fruitful in joy, however varying in look, when enjoyed with a pure spirit and a sound body.

For the mental childhood the world offers similar adaptations. All the sciences begin in the cradle. In the simplest form observed by the child, lies the beginning of both Natural History and Geometry. In its first conscious exercise of motion and force, begin

Natural Philosophy and Mechanics. In the watched play of a sunbeam, is read the first lesson in Optics and Astronomy. With the counted fingers begins elementary Arithmetic. The first expeditions of the tiny pattering feet invade the realms of Geography and Geology, and the busy play of childish hands explore half a score of sciences. Even the metaphysical sciences are begun here. In the recognized word of endearment, or the familiarized call to food, both language and logic has a place; and mental philosophy begins with the first perception of thought or feeling read by the child in the mother's face. No pupil enters our public schools who has not already begun the study of every branch of knowledge, and acquired hundreds of facts in every one of the sciences. Every science, in its infancy, began with just such facts as these,—simple facts of sense,—and centuries of observation and slow accumulation passed by, before the scientific formula was reached, and the underlying philosophies emerged to view.

Now, by precisely the same paths by which the race has reached the knowledge of science, must each child travel to the same attainment. They move, it is true, over a beaten road, and under the lead of experienced guides, and thus compass in months what it cost humanity ages to learn; but the path from ignorance to enlightenment must remain forever the same, beginning in perceived fact and ending only in rational philosophies.

A true course of study, therefore, for the purposes

of education, must consist, not in a succession of sciences, but in the successive stages of the same sciences. If the primary grade be employed in the observation of simple facts, a second grade will learn to classify and combine these facts, and only in the final grade will pupils study the principles and philosophy of the sciences.

Beautifully correspondent to this sequence in truths is the unfolding march of the mental faculties. First the senses take the field, a pioneer corps, to explore the new territories of knowledge and gather materials for the future works. The intellectual life of childhood lies all concentered in the senses. Next after these, the conception, memory, and association advance to their work. The gathered facts of sense arrange themselves in groups and classes, and the secondary facts of resemblance and difference with the general notions of quality reveal themselves. Then the judgment and imagination appear on the field, the work of construction begins, and another and subtler class of truths is evolved. Practical principles and working laws are seized and applied, and the stage of the practical arts is reached. Finally the riper reason comes into action, and marshals the rich array of facts and truths under comprehensive formulas and scientific generalizations, and mounts to the conquest of the great centres and citadels of truth, the ultimate and all-explaining philosophy.

Thus has nature provided successive grades of

knowledge for the advancing intelligence; and thus, in exact correspondence, do the successive stages of mental growth answer to the logical unfoldings of science. Thus does destiny forerun development, and thus does development fulfil destiny.

How false, if all this be true, is that plan of study which would master entire sciences in succession, finishing one to its final philosophy, before learning the first facts of another; and how worse than foolish is that method of instruction which would advance, by the simple study of books, to the conquest of any science, through its definitions and descriptions, while the senses have never seen or recognized the simple natural facts that form its very substance! What wonder that the geologist and chemist of the schoolroom knows so little of the geology and chemistry of nature? or that the student of maps remains in pitiable ignorance of the real earth!

But there is another and not less vital law of education growing out of the views we have taken. The child is in the world not merely to study it, but to master it, to work out his destiny in it; to nourish his soul with its knowledges, indeed, but also to win power and sustenance by the use of these knowledges. Deeds are the fitting crown, as they are the final confirmations of truth. "The knowledge that holds good in working, — cleave thou to that," says Carlyle, "for Nature herself accredits that, says *yea* to that." "Doubt, of whatsoever kind, can be ended by action alone." How obvious then, that

all study of nature should be with this practical intent; and that the knowledge first sought should be of the things just about us; that we may solve the problems of our own daily experience; that we may come to the mastery, first of all, of nature in our own dooryard and domicile! Is it not a too common fault, even when education begins with the facts nearest home, that it is speedily led off, on the track of scientific generalizations, to remote lands and to facts dimly known to us only through the testimony of others, while our very hearthstones are full of unread riddles? We grow wise in other men's wisdom, but leave all unstudied and unsolved the problems on which health and happiness depend. I know, and consent to, much if not all that is said in favor of disciplinary studies; but of what value is that education that does not give us the eye quick to see, and the mind prompt and wise to meet the emergencies of our own every day life?

But there is still another law of education lying inwrapped in our statement. Knowledge of nature however complete or practical, does not fill out the measure of man's relations to nature. The intellect is not the only mental power concerned. Nature has her mighty laws commanding obedience, and her resplendent beauties to be admired, as well as her truths to be learned. The world is a home as well as a workshop. "Mother earth" is something more than an empty epithet. There is a deep truth in it. Her great household is haunted with a thousand

subtle sympathies that bind her children to her breast, and, as a clear-seeing poet has sung, —

> "To him who in the love of Nature holds
> Communion with her visible forms, she speaks
> A various language."

By what multiplied arrangements of summer heat and winter cold, of resistless storms, of slow-growing harvests, of endless changes, does Nature train the human will to a great and patient obedience; and by what ceaseless shows of glorious beauty does she seek to lift the human heart to a noble delight in her mighty system of things! And what educational acquirement is more valuable than this love of Nature? How the soul lifts and expands under it! How the heart softens and grows purer and stronger by its ministry!

And even the intellect quickens to a higher activity and to a more penetrating power under this deep and reverent love. No great master of science can be found who is not also an enthusiastic lover of the fields he explores. With what evident delight did the pen of Hugh Miller linger over the descriptions of the landscapes and rocks; and how sublime the enthusiasm with which our own martyred and glorified Mitchell talked of the stars! And this is a part of destiny, and constitutes one of the forces of education. No element in a profound philosophy of human culture is more significant than this.

To sum up, in brief, then, the main doctrines we have reached in this first of the three great fields of education, I repeat, —

1. Education must proceed by such steps as God has established in the sequences of knowledge and in the answering stages of mental growth. This is the great predetermined path of development, and is the determining law in all true courses of study.

2. Education must keep abreast with the present circumstances and wants of the child, and maintain always its practical intent. As it is the labor and food which fill to-day's duties and desires, that fit for those of to-morrow, so it is at all periods the study and solution of the questions just about us which educate us to study and solve, when we reach them, the questions yet before us. Education, which begins always in experience never transcends a true experience. Knowledge sweeps outward towards the infinite only as the soul rises in its questionings towards this outer limit of thought.

3. Education must lead to the love and enjoyment of nature and truth. This is the mighty developing force by which all true growth and culture go on. The food forced into the stomach or taken only from duty, burdens rather than builds the body. I cannot pause now to explain the wide applications or the fine agreements of these great laws, nor to show how a whole system of methods may be unfolded from them. Let us advance to another field.

Thus far we have been on familiar ground, and dealt mostly with common and received opinions. I enter now the territory embraced by my second equation, and find the child standing in the presence of society. We are now to inquire how this wonderful social nature may be reared up to fill its appointed place and play its part in the great array and endless movements of society.

I shall not tarry to demonstrate that it is a proper and needful work of education to fit a child for social life. Social destinies imply and demand social development. It is true the wide-spread neglect of this branch of education in our public schools might be taken as a general confession of unbelief in its practicability; while the poor results of the ill-contrived efforts of certain fashionable schools to make their pupils adepts in social arts, might be counted as proof that social education in schools must be a failure. But the common sense of the world perpetually witnesses that man may be educated for society as well as for science. For in what does the civilized nation differ from the savage, if not in the higher social culture which its citizens have attained; and what prevents the civilized nation from sinking back into barbarism, but the education which each generation gives to its successors in the arts, customs, and ideas of its social state? And in what does the rude and uncultured boor differ from the cultivated and intelligent gentleman, but in that the boor is *rude* and *uncultured*, and the gentleman is *cultivated* and intel-

ligent? Thus does our common speech witness to our common belief that social knowledge and power and grace are legitimate aims and familiar products of culture or education.

But if its practicability were far more doubtful than it is, still would its vast importance and urgent necessity demand perpetual efforts for its attainment. For, remembering that human society is of divine origin, being decreed in the constitution of things, and therefore of permanent existence; and remembering that so large a section of each man's powers is social that he cannot safely withdraw from society; and reflecting that, by virtue of these indissoluble bonds, there must ever be a close sympathy and a community of fate between society and its members; that if one member suffers all suffer with it; that the common weal is the weal of each, and the common woe is the woe of all; that the vices of the ignorant become disorders in the state, and that each citizen must suffer in his property and rights by every great evil that taints the body politic; and that, finally, the nations tremble under every blow dealt against an oppressed people; — pondering all this in the light of the comments of history and the facts of daily experience, how vital, both to the individual and to the state, seems the necessity of that education that shall teach mankind their relations and duties to society, and train and inspire them to the exercise of social virtues.

And if in the world at large this be true, how

doubly impressive its truth in a land like ours, where every social faculty is free, and every social function, from the fireside to the forum, from the citizen to the sovereign, is open to each man; in the land where the people are not the "*Tiers Etat*," but the *entire state*, where, from voting people to President people, it is always and everywhere the people; and where, therefore, the real, if not the written, constitution of the government is the fixed sentiment and will of the people; in such a land how tremendous the need of educating men for society, and training the children of the state to the love and care of the state.

How terribly do the great troubles of the times, the fatal thunder-speech of this war, testify at once to the sad neglect and to the vital need of a truer education of the American people in the learning of social truths and social duties. God is sending us to this awful school to learn afresh the Declaration of Independence and the lessons of national morality.

It is true there are difficulties in the way of a true social education which do not meet us in the scientific. Two obstacles seem especially formidable. First, society itself is diseased, and full of false sentiments and practical evils which tend to neutralize all true teachings. Selfishness, sensuality, and folly set downward like the ceaseless flow of some mighty river, rendering almost hopeless the parents' or teachers' effort to carry upward to purer regions the children of his care. And besides the corrupting influences so rife in the world, there is a threat of failure and ruin ever held

over him who shall dare to be perfectly pure and to do perfectly right.

The second obstacle lies in the difficulty of the adoption of any just standard of social education. The ideal of the well-trained citizen is not by any means well and clearly developed in the public mind, and not only many parents, but large bodies of citizens, might strenuously object to a training such as truth must demand. Even so acute a writer as Herbert Spencer, in that singular chapter on Moral Education, from which all morals are carefully left out, warns us that it will not answer to educate a man to sentiments in advance of his times. Care must be taken not to make the pupil much better than his fellows. To train a child to become a great and just and helpful man among his fellows, — to inspire him with a pure and loyal spirit that will not wink at social sins, or share in the fruits of iniquity, — to give him a generous soul that will scorn to roll in wealth while the weak and the unfortunate are pining in poverty or perishing from want, and to teach him especially a philanthropy so broad-breasted and Godlike that it will sternly refuse to shut its justice and its mercy in, within the narrow limits of State lines or National boundaries, leaving "out in the cold," and counting as having no rights worthy of respect, men of another race or color or creed. Such a social education as this may be high, heroic, divine; but, alas! it would not pay in the market, and would render its possessor singular, if not even a "terrible fanatic."

But, despite all obstacles, the great laws of social growth and social well-being remain in eternal force, and the problem of social education must yet be worked out on this earth. It must be tested and proved whether the development in this part of man's nature may safely answer to his divinely appointed destiny; whether it is safe to educate the citizen to be what God designed him to be.

Let us forward then to mark briefly some of the laws and conditions of this department of education. And here, at the outset, meet us the old questions, Is social education also a *cultured growth* under natural laws? Are there natural adaptations in the bosom of society to meet the successive stages of the child's social development? It needs but brief reflection to answer these questions.

On the very threshold of life the child is met by society represented by his mother. Her tender caresses awaken his social perceptions and teach him the first lessons of that great social science or sentiment of love of kind, afterwards to be expanded into friendships, patriotism, and philanthropy. Her ceaseless care awakens that other great social sentiment of faith in mankind, which will unfold, in due time, into that great framework of public and private trust which underlies and supports all traffic and government among men. Thus does social science, like all other, begin in the cradle.

Next comes society as represented by the father, — society working, organizing, and governing, — society

with its social order, its industries, and its laws. And, finally, in the persons of brothers and sisters; society in its equality, its fraternity, and its reciprocal rights appears, and the miniature state stands complete.

Beyond the family there arise, in turn, to the young student of social science, other and larger communities, offering other and wider illustrations of social laws; and, step by step, keeping pace with this successive enlargement of social duties, comes the development of social faculties and sentiments, till the child rises into the citizen, and takes his place in that grander family which we call the state.

And does not the school lie exactly in the line of this development? A society lying between the family and the state, though mostly in the realm of the family, — a little state, with its citizens, rulers, laws, industries, public opinion, and common weal; to make it a true school for the social nature, what is needed, but that it shall be organized into a true society, that its well-administered government teach the practical virtues of good order and obedience, and that the social sentiments of benevolence, justice, truth, and love of the public good be woven into the practical habits of the playground and schoolroom.

There are, indeed, positive sciences to be learned in this as in other education. Language, logic, history, moral philosophy and political economy, are all, in the main, social branches, and all needful to the full education of the good citizen. But these also

begin with infancy, and are studied in their primary facts by every pupil that enters our schools.

And there is another department of positive inculcations, already hinted at, which are necessary to a true social education, and which our schools may teach. I mean the moral and social sentiments, the love of truth and justice, the love of liberty and right, the love of country and of man. History, past and present, is full of brilliant examples by which childhood may be stirred to the emulation of these great virtues; and daily readings in the schoolroom with daily practice in the school life will speedily establish these principles in the heart as an inspiring force and work them into the habits as stable elements of character.

Of the training in the industrial and commercial arts, and of instruction in political duties, I can offer no discussion, though these also lie within the lines of social destiny, and hence of social education.

But I cannot pass thus lightly the training by which the child is to be fitted to enjoy society, to find happiness in its daily intercourse, and to grow up to grander power and beauty by its ministrations. Chief in this training is the exercise of a broad and generous sympathy with humanity itself, such as welds the soul to its kind and makes it a sharer in all the toils and triumphs of the race. But next to this ranks the power to influence society, and to contribute to the general happiness. In this consists the grandeur of the social life. And here lies the

great value of the power of speech, the ability to talk, to tell without embarrassment and without painful effort, our experience and our thoughts, and win with an easy eloquence our way to the hearts of our fellow-men.

To sum up these hurried hints in some more formal statements: —

1. Social education, like scientific, must proceed by regular and natural steps, marked by the successive stages of society from its beginning in the family to its culmination in the state. The child born into society, must serve in all its grades, before he can be crowned with its final grace.

2. Social education, like scientific, must maintain always a practical intent, fitting the child for present duties and for life in his own country and times, avoiding the false and the temporary, and looking to the permanent and the true.

3. Social education should seek the well-being both of the individual and of society. In the social, as in the scientific, happiness is the impelling power in learning.

I can only advert to the evident truth that social education overlies and vitally interweaves with that which we have called scientific. It is not so much another education, as it is the same raised to higher uses, with an added section. To be a good citizen presupposes a healthful, intelligent, and happy man. All the learning of the solitary recluse is needed by the member of society. But social education lifts

the scientific into nobler applications, and quickens it to a grander growth, by the added stimulus of these new aims. Nature unfolds to a sublimer significance when human society enters amid her scenes. Her riddles become revealed truths when read in the light of human needs. Thus the two equations combine in the solution, and become one. But both were needed for the full solution of the problem.

There remains the third and grandest chapter in my theme, the education of man on the religious and divine side, the last and highest realm of destiny. But my hour is already gone, and I must leave its discussion to those other and more favored hours to which I have been compelled to adjourn so many of the great fields which have opened along my main line of thought. I can only avow here my earnest belief in the possibility of such education, and reaffirm, with all the energy I can use, its vital importance and necessity. Beyond doubt there are laws and provisions, hidden in the divine order of things, for man's development Godward, — Jacob's ladders, along whose graded steps we may mount heavenward. Certainly there is a natural order, — a true philosophy of education in this department also.

Doubtless there are obstacles in the way of any religious education, even more serious than those in the way of the social; but seeing all the difficulties, who dare pause? Safety and perfection lie beyond. In the great trinity of teaching, we cannot successfully leave the noblest and mightiest element out.

As the scientific rises to a higher development in the social, so the social and scientific culminate and are complete only in the religious. Man, the thinker, reaches the summit of his thought only in the presence of the infinite. The last word in science is GOD. Man, the citizen, finds the ultimate bond of his social and political power in the common relation of all to the Father of all. And so the last word of society — of politics — is also GOD. Thus the thinker and citizen are only complete in the worshipper. Development ends only in destiny. Let us learn the parable of the planet. Not by the struggling forces pent in her own heart, does our mother Earth move through her orbit; but by the celestial attractions which reach her from above. Not by the light of fires kindled on her bosom, or bursting from her volcanoes, does she shine as a star in the heavens; but by the radiance of the glorious sun, whose light she borrows and reflects. Not by the warmth of her subterranean fires, does she melt the snows of winter from her breast, and robe herself in living green; but by the genial glow that falls upon her from on high.

So with the soul of man. Not by the power of selfish purposes can it rise to the sublime fulfilment of its destiny. Not by the knowledge born of its own reason, or gained by its own insight, can it light its way through the heavens of truth. Not by the warmth of self-inspired and self-seeking affections will it ever burst forth into the glory and fruitfulness

of a beneficent and heroic life. Celestial motives must move it, heavenly wisdom must illuminate it, and a divine love must warm it, before it can rise from being a mere meteor soul shooting athwart the fields of life, to be a grand planetary soul shining in the skies of endless blessedness.

LECTURE II.

FORMATION OF CHARACTER IN EDUCATION.

BY HENRY E. PARKER, OF CONCORD, N. H.

THERE is hardly a calling in life which, like the Teacher's avocation, touches at so many points the various relations of society, — those which are the tenderest, dearest, and most important, as well as those which are the more ordinary. Hence it would seem impossible that one should meet you, should address you, except with a heart stirred to its deepest sentiments of interest and regard.

You take our little ones when they are so small that some older member of the family must accompany them to your schoolroom door. We loosen our tender hold from their little hands and put them in your own. They, sharing something of our confidence, lift up their timid but not untrusting eyes into your face, and out of those eyes the soul silently but distinctly says, as our parents are doing so we make ourselves over to you.

We tell you their names, Charlie, Freddie, Mary,

Ellen, whatever they may be, and so leave them to your care. Who shall describe a parent's feelings when turning from the schoolroom door the morning they first commit a child to a teacher's care; — first commit the dear one to the oversight of another, — admitting another to share their own responsibility of care and influence, — sacred partnership, — first commit their dear child to contact with the world, separate from them, and to begin the serious work of life?

What instinctive sympathy, what solicitude, what hope for the child's future, swell that parent's breast! How often the parent under such circumstances has found it difficult to see distinctly the gateway leading into the street, and for some distance the parent's steps are more irresolute and irregular than when walking the other way with the little one impeding and clinging to the parent's side! You take those little ones. You first begin to handle and guide that miracle, the mind.

From the alphabet's page you make them acquainted with those marvellous, cabalistic characters, which shall open to them successively every department of knowledge. To each of these departments you introduce them, and attend them as they pass along, directing and aiding them from acquisition to acquisition. Their dispositions, inclinations, propensities, traits, peculiarities, are all open to you; you check or stimulate, reprove or encourage, conforming, training, moulding after your own standard or model.

For years and years, during the greater part of the best hours of every day they are beneath your eye, your voice, your influence, adopting your views, imbibing every sentiment you express, and receiving, not merely a daguerrotyped likeness of yourselves upon their minds, and hearts, and manners, but an engraving or rather carving of the very substance of their souls into your image.

Our children you lead along from school to school, academy, college, seminary, from institution to institution, till their education is technically completed. Then our daughters, with their associates, determine for some years, perhaps, the society of our households, and subsequently of their own.

Our sons, according to what you have made them, are intelligently conducting the agriculture of our farms, the mechanical skill of our shops, the commerce of our land, — giving character to the press, the bar, the bench, the pulpit, the teacher's office in turn; the forum, the hall of legislation; in short, to every calling and sphere of American life.

Our American youth, — the next generation, with all its work and influence, — our laws, our institutions, our homes, our history, — are all in your hands, under the forming process of your plans and superintendence; the country and the world wait for them; they will receive them as you shall make and furnish them.

I have stood in the presence of the ingenious inventor and artisan; I have gazed upon some piece of

intricate machinery or astonishing mechanism, which his skill was completing; perhaps it was the almost intelligent loom that was to weave some delicate or rich fabric of lace or silk, or the figures and colors of the tapestried carpet, or it may have been the mighty and half living engine that on rail or keel was to bear the multitude of human lives or human products over the land or over the sea; — I have stood in the studio of the artist, and with wonder and fascination have gazed upon the creations his pencil and colors were laying upon the canvas; — I have looked upon the work of the sculptor's hands, where, guided by more than human genius as it seemed it must be, his chisel wrought life, and look, and voice, and motion upon the lifeless, sightless, voiceless, motionless marble; — I have stood by the architect; I have seen his genius rearing the noble edifice; from the broad and stable foundations, the shapely walls, gateways, windows, columns, and arches spring; architrave, entablature, and turret crowning all, — a creation of grandeur, of utility, and enduring beauty. So have I stood by men of art and genius, and contemplated their work with an admiration and delight which have made my very heart to thrill.

With not dissimilar and yet with deeper emotions do I stand before a body of American teachers and contemplate the work which is theirs.

Out of the many circumstances connected with yourselves and your vocation which awaken such an interest, I have asked what is it which more than

anything else most awakens this sympathy and regard. And I have answered, it is because your vocation is so intimately and so largely connected with *the formation of character*. The teacher's calling has, it is true, a rare dignity and honor about it as connected with the development of mind. I profoundly respect the teacher in this aspect of his work. I see what it has required to fit him for this part of his labors. I see the prerequisite, indispensable, of mind upon his own part; — a vigorous, well-poised, symmetrical, stored and cultured mind of his own. To secure this necessary capital for his business, I see what it has required; the early waking up of intellect within himself; an uncommon kindling and starting into activity of his own mental powers; — an unusual interest in all matters of information and intelligence; — a craving after knowledge; — activity and industry in its pursuit; — years of toil in its acquisition, or of effort, for there is no toil in the pursuit of knowledge to him who is hungering and thirsting after it; yet years of exertion and self-denial in some respects; — late and early hours; — the crucifying of that indolence natural to us all; — the foregoing of many a pleasure and indulgence towards which he has instinctive tendencies as well as others; — the devotion of time, of money, of bodily vigor and often health; — I well see what it has demanded of native and acquired endowment, of effort and of sacrifice, to become fitted intellectually for the kindling of other intellect, and, having imbued it with something of his

own fire and enthusiasm, then still to lead on and guide its growing activity and vigor. I think I can thus see and appreciate what the true teacher is, and has become, in intellectual capability for his work.

I see, too, and I think I can appreciate, the lofty sphere he occupies as the former and cultivator of intellect. I see him awakening within his pupils a love of knowledge, which shall be to them the source of an ever-incoming satisfaction and exhaustless delight, as well as aid them in the preparation for their various spheres in mature life, and for the accomplishment of all its work. I see him awakening dormant faculties in some, and guiding the already aroused energies of others to an intellectual activity whose achievements in future years will be recorded in inventions and discoveries, in the investigations of the philosopher, on the page of the poet, in the chapters of the historian, in the power and persuasion of eloquence, and in whatever else intellect achieves, to command the attention or admiration of men.

I am sure I discern and do not undervalue the loftiness of the teacher's position as mind forming mind, and approximately all that mind accomplishes, as intellect mining in intellect, developing and bringing to light its treasures, investing and multiplying them indefinitely. Yet after all, the glory of the teacher is not here; — it is not that he is a man of mind dealing with mind, in all the wares of intellect and its profits; it is much more that he is a former of character.

The true teacher looking upon his pupils is conscious of beholding a most inspiring sight. It is not those fair young forms and features, not those bright beaming eyes, undimmed as yet from gazing at earth's ills and sorrows, nor those cheeks, mantling with innocence and health. A keener vision is his; — he sees mind there with all its wonderful faculties; — perception, reason, imagination, memory, judgment, — faculties he is to fit, and train, and qualify for the accomplishment of what mind may do. How does his heart leap and thrill at the materials and work before him! And yet that teacher's comprehensive, penetrating gaze sees something farther which chiefly absorbs his regard, — more than external loveliness and innocence of youth, more than mental faculties with all that they may become and achieve, he sees, rising over all, the feeling, moving, controlling soul, with its more interesting, more wonderful faculties of emotion, affection, desire, will, conscience, and capabilities of happiness or suffering, of being good or bad, and of doing good or ill, without limit or degree.

It is the view of this which gives him his chief inspiration; which now staggers him with the weight of his responsibility, and now fires and stimulates him with the greatness and sacredness of his work. The requisitions are great to fit the teacher intellectually for his work, and for the intellectual part of his work; but it requires far more to fit him to deal with character; — to fashion and perfect that.

You may use a set of tools in working iron, and use them with a rude and rough carelessness, but neither the tools nor the method would you employ in finishing and furbishing, chasing and engraving, gold and silver ware. As the diamond brilliant is polished from the same precious diamond dust, so it is rare and excellent character that perfects character.

I have alluded to the many and severe requisitions, the long and unintermitted effort demanded for the teacher to become intellectually qualified for his position; but far more assiduity and pains-taking, far greater earnestness and energy, watchfulness and self-denial, the meeting and overcoming of far more formidable obstacles, are required to give the teacher that just perception of true character, and that personal possession of it, which will give him influence and success with the character of his pupils.

Go to the true teacher and ask him to put in the scales his intellectual efforts and mental attainments on the one hand, and, on the other, his desires and endeavors to obtain true worth and excellence; ask him to do this, and tell you how they weigh in his estimation. His reply will give you, in its quick and solemn earnestness, some aid in estimating the comparative value of mind and character in the pupil. I utter no word in disparagement of knowledge and intellectual culture. I regard it as a crowning sin to neglect in any way that wondrous production of the Almighty's skill, the mind of man. I regard it as a crime stained with cruelty to withhold from any mind

the delights of knowledge. I know that ignorance is the prolific parent of vice and wretchedness. I hail every new discovery in art or science, every new advance in knowledge, as furnishing some additional instrumentality for the elevation of mankind, some new promise for the promotion of human welfare and happiness.

Yet, still, intellect and knowledge are only lofty and noble things; character and worth are loftier and nobler. Indispensable as knowledge is to human welfare, worth of character is a greater necessity.

Admirable and coveted as intellectual culture may be, it has few charms and little value compared with beauty and perfectness of character.

I send my child to your care and instruction. You make it acquainted with its own mental powers. You reveal to it how knowledge is the food of mind, made to give it delight and strength. You disclose the multiform methods of securing knowledge; you point out the most worthy objects of knowledge with the best methods of pursuing them.

You teach, too, how to use the heaven-given faculties of mind with effectiveness and power. I am grateful, unspeakably grateful, for the work you have accomplished, the service you have rendered.

But what will all that mental training and development do for the happiness of my home and the welfare of my child, compared with developed and confirmed traits of filialness and respectfulness, truthfulness and honesty; patience, self-control, and

courage; fortitude and endurance; industry and perseverance; hatred of vice and love of virtue; self-denial and devotion to others' happiness and good?

And what is the great want of society everywhere but character, — what is it suffering from the most but the want of it, — in business, and all the intercourse between man and man — in every trade, every profession, every position?

We advance rapidly enough in knowledge, and yet are beset everywhere with great and threatening evils. Knowledge and intellectual culture are evidently not the *maxima desiderabilia*, not the prime requisite in society, — nor in any department, calling, or sphere of life. That prime demand is character; and they who more than all others make society, the educators of our youth, if true to their vocation, will both apprehend this fact and direct their influence and labor to respond to it.

To strengthen the position taken, I need hardly refer to the estimate of Him who, in his opinion of men, passeth by all the adventitious circumstances of rank, wealth, and station, and intellect even, and "looketh at the heart," supremely only; but it will add interest and a very sacredness to the teacher's calling, and contribute much to a proper appreciation and fulfilling of it, for the teacher to be even conscious, profoundly, reverently, that, in his influencing and moulding of character, he is doing that which is alone of any account in the sight of God, — all

things else of earth deriving whatever interest and importance they may have with Him from any bearing they may have upon that.

Those teachers in every age who have given undying lustre to your profession, have been those who were most thoroughly pervaded with the idea that the formation of character was the first thing in education; they have been the most conspicuous exemplifiers of this idea, and as eminently successful in the intellectual part and object of their profession.

I need hardly refer among the ancients to Socrates whose motto was, that the object in the education of youth was to make them good men and good citizens, and who gained such influence with the youth, although most salutary, that the magistrates of Athens were afraid of him and his power, not understanding the purity and patriotism of his motives; or Aristotle, preceptor of Alexander, whose influence made the latter all he was that was good and noble, and would perhaps have saved him from those errors which marred his career, had he been his instructor the first fifteen years of his life, instead of the ignoble, selfish, sycophant Lysimachus, — or in latter ages a Roger Ascham, with such pupils to tell the loftiness of his aims and success of his efforts as Edward the Sixth, Lady Jane Grey, and Queen Elizabeth; — or a Fenelon, who could so transform the unpromising Duke of Burgundy, naturally stupid, stubborn, low-minded, into a young man of the rarest

excellence and intelligence, whose untimely death was such an irreparable calamity to France, leaving as he did to take his place as heir to the throne, that graceless son, subsequently Louis Fifteenth, who himself had a Villeroi and Fleury for his teachers and not a Fenelon; or in our own day an Arnold of Rugby, of such unprecedented and unrivalled skill in forming character and developing mind. I have been fearful that at the present day there is with us a tendency to let intellectual training and development overtop every other.

Talent, zeal, experiment, how they have all combined to develop the best methods of imparting intellectual instruction. A similar energy and enthusiasm have been displayed in the preparation of textbooks for the same end. Marks of distinction, grades, rewards, prizes, honors, have still stimulated in the same direction. Public examinations have made their investigations and tests with reference to the same thing.

Dr. James Alexander, in some of his writings, thus refers to this fact: "Reading a passage," he says, "The Apology of Socrates, I was more forcibly struck than ever before with the grand defect of our education. What should be the effect of all our education of youth? It should be to make them (in accordance with the idea of Socrates) *good men* and *good citizens*. This should be apparent in every hour of every day. It is not so apparent. The languages and sciences are taught, but what morals

and duty? Leaving out the question of the Bible in schools, closely connected with this subject, how remarkable that we have no text-books and no classes having reference to morals. There are no examinations to discover whether pupils are prepared for the duties of life.

When we ask a boy concerning his progress, it is, "How far have you got in Algebra?" or "Have you read Homer?" and not, "What are the temptations of youth?" "What are the evils of gambling, or strong drink?" "What are the dangers arising from corruption in voters?" The moral and practical part of education is kept out of view. "Education includes *teaching* and *training*." There is weight in these criticisms. I would not unappreciatingly disparage the immense amount of thought and energy expended in the direction of intellectual development. I admire the invention, the indomitable perseverance, the marvellous skill, which have been brought into the field to accomplish such great advancements in this direction. I would only deprecate the pursuing of such a course as if the intellectual were the only department in education — or the chief. Why, to me, in any general outlook upon life, there are visible no human beings, no men and women, except so far as I see character. Man, character not contemplated, is but an animal only somewhat advanced in intelligence above the other creatures with whom for a few days, he holds this earth in common. Indeed, I do not know what else is wanted to make the very world

of fallen spirits, than simply developed intellect without regard to character. I will not determine how far there is an error in the direction we are considering; but if there were not an error, a serious one, would it be the case that so many youth could leave our higher schools not merely imperfectly fitted, miserably fitted, or utterly unfitted for life, but fitted only to pervert it? How many a parent finds himself, after long years of much expense and greater hope, doomed to utter disappointment as his son is returned to him at last from the graduating institution of his education. "This is not my son," he is tempted to say; "the son I sent forth in bloom and innocence from the parental roof, — the son of all these my waiting years of hopes and anticipations." This parent is like that soldier in the Spanish tale, whose long enthralled father his king promised to liberate and return to him, but cruelly sent him forth to him upright in his saddle, but fastened there and dead; and the cry is here, not, "Give me back my sire," but "Give me back my son. This is not he; — this corrupt and corrupting thing!" Like him, too, he may well set the faithless teacher and the worthless son sternly face to face, and say, "Came I not forth upon thy pledge, that education should give me back a son nobly answering my aspirations and desires? But what is this? The voice, the glance, *the heart* I sought, give answer where are they? This corrupt, corrupting thing is not my son! Give me back him for whom I strove?

for whom my life was spent? Thou canst not? His ruin then be mountains on thy head!" So far as intellectual furnishing and development only may engage the attention of our teachers, — so far as character may be put in the background, in some inferior place, or quite forgotten, then, I wish to interpose a loud remonstrance. I wish to reiterate the appeal which comes up imploringly to you from all the homes of our land, from every true parent's heart, from every sphere of life, every business and calling, every relation and interest of society, of the state, and of the nation, and from our unconscious youth, your pupils, with all their happiness and welfare for earth and immortality in your hands, — I wish to reiterate the appeal so multiplied, so intensified, that not intellect only, but character shall be thought of, and its formation be foremost in your estimation and endeavor.

The Sandwich Islanders have a flower, the "Hina hina," which they say grows just where the land and sea breezes in their confluence meet. So the flower of a perfect education blooms and throws abroad its fragrance and beauty just at that happy juncture where meet the two favoring influences of sound mental, and sound moral instruction. Intellectual power and culture will indeed ever command influence and admiration with men, but well-formed character alone fits for the work and duties of life, whether life in this world or life in the next. Culture of intellect and culture of character should be inseparable: let

them occupy a similar position of conspicuousness and importance in the temple of education, that those marvellous pillars Boaz and Jachin, which were for beauty and for strength, did in the temple of old; but give to the latter the position of honor, on the right hand.

Little fault I think could be found, and great commendation could be given, in regard to the views and efforts of our teachers at the present with respect to physical and intellectual training. I only plead that the higher nature, the more important part be not overlooked and left to malformation, debility, or disease.

There is one, and only one proper order of estimation with respect to all three; — you might state it in the words of Young, slightly altered —

> "Soul, mind, and body! every good pertains
> To one of these; but prize not all alike:
> The body's pleasure to the immortal mind,
> Mind then to soul, and soul submit to God.
> Wouldst thou build lasting happiness? Do this:
> The inverted pyramid can never stand."

The ancients told of a sculptor on the island of Cyprus, of surpassing genius and skill in his art, who had become so disappointed in his fellow-beings, even the fairest and the best, that he determined to form no intimate connections with any of them. For his chosen companion he made a statue. He selected a mass of the purest ivory, and then expended upon

it his utmost skill and genius. So successful was he, that he could scarcely believe it to be a thing of his own creation. Its beauty and loveliness more than delighted, — they enamored him. He would touch its arm to see if it was not flesh, its hand to see if it was not warm, its lips to see if they did not breathe. He could not seem to rest till his beautiful work was crowned with life. With sacrifices, and incense, and prayers, he supplicated at the altars; — and finally was heard; the Deity infused life into the statue and gave it to the artist a companion answering fully the craving and ideal of his soul. Let the teacher do his utmost to perfect mind and manners, the outward and the intellectual man; — the true teacher will; — and the true teacher will not rest till by the blessing of heaven his work be crowned with the addition of a true and living soul of character, whose excellences and endowments shall far surpass his other work however admirable.

A comprehensive observer contemplates with a degree of sadness the fact, that there are at the present day but few who have the oversight and training of our youth that are so successful by their influence in infusing their own spirit and excellences, in transforming and ennobling, in turning out just such characters as society demands, that parents and guardians equally seek to have our youth under the charge of such, — feeling that nothing more or better can be done for them. One or two presidents of our colleges, three or four teachers of our higher institu-

tions, and now and then one in our public schools, comprise pretty much all of this rare, yet so much to be desired class.

Why this is, I do not know, unless it be that the formation of character has been suffered to be crowded out of its appropriate place in the consideration of our educators. If it has been we cannot too earnestly seek its restoration. The formation of character is every way the best part of the teacher's vocation; best for society, best for the pupil, best for himself; contributing most to the honor and eminence of the teacher's calling.

That was a fine fancy of some writer who in a dream represents himself as seeing a retinue of heavenly spirits all passing one way, earthward, but of very different aspects; and as he inquires who they are and why they wear such various countenances, learns that they are guardian angels going to take care of the children and youths. One, of the most serious mien, as moving to a hard duty, goes to take charge of the child of the rich and distinguished of the land; — another with eager, hopeful look, to the child of a vicious father whom he will lead in different paths; — another with firm but peaceful look, has the charge of a child of wilful and tumultuous passions, but who will learn virtuous self-control; another of anxious mien goes to take the charge of a genius who will win the applause and idolatry of thousands; — another with heavenly compassion moves to the obscure offspring of sin and shame.

another calm and peaceful to a poor orphan child of sainted parents; — another full of solemn anxiety to the child who is yet to occupy the chair of state; — still another, whose countenance of heavenly woe he dared not ask the cause of; — and so, many more moving to the children of the good and the bad, the high and the low, till finally there was one who was distinguished from all the rest by the radiance of his joy, who he learns is to call back the early spirit at once from earth to heaven.

Our teachers are these guardian angels, or rather each teacher is all in one; for he has all these classes of children or youth under his moulding and guiding influence, to fit and furnish them for life, and to dismiss some at once and all sooner or later to immortality.

It is, too, in the formation of character that the teacher is to find not only his chief office, his chief honor, but his chief reward. His calling is not alone in not receiving any adequate pecuniary reward; — but if he properly appreciates the distinctive grandeur of his profession, its lofty work in the formation of character, he will be able to say of his vocation as Coleridge did of poetry: "I have found it to be its own exceeding great reward;" — that most distinctive and important feature of it, the formation of others' character, will have a reflex bearing, happy and priceless, in perfecting his own. It is a fact of no little interest and worthy of consideration, how rarely the line of teachers has furnished a great

criminal out of their number. You must look through generations in the annals of crime to find one Eugene Aram, the student, once the teacher.

Go on then, teachers, in your noble work; then noblest when best fulfilling its great and grandest part, the forming of the characters of our youths; — go on, having the eyes and hearts of all the good and the worthy, the wise, the patriotic, and the Christian with you; for you have our all, our every treasure and interest in your keeping; for with another, we may well exclaim, "What do we entrust to the teacher!" At least some part of the religion of our people; very much surely of their moral habits, their providence, their economy, their cheerfulness and content; their conscientious industry, their enjoyments, their amusements, their mental energies, in some degree, their health; their attachment to the laws and institutions of their country; their independence of thought as Americans; their respect for social relations; their acquiescence in the difference of position and circumstances; their deference for legitimate authority; their dread of anarchy; their love of good order; their regard for government; their aversion to lawlessness and licentiousness; their peace, their happiness.

What do we entrust to the teacher? We are persuaded that we do not exaggerate when we say, — the destinies of America; the permanence of our Constitution; the safety of our institutions, secular and sacred; the perpetuity of our liberties; the secu-

rity of all our wealth, strength, and grandeur; our future welfare, glory, national existence.

Yes, it is America itself we entrust to the teacher; its name, its history, its influence; — this well loved land, home of republicanism, of freedom, of learning, of religion, as we have proudly, nor yet unjustly called it; — this land which has ever made the teacher its pride, and what other worthier than the teacher's pride? — this land even now becoming, through sacrifice and trial, through tears and blood, a land worthier laboring and living for, a more inviting field for sowing that precious seed scattered by the teacher's hand; — when to the teacher we commit our youth we commit our all.

LECTURE III.

SUPERVISION OF SCHOOLS.*

BY BIRDSEY G. NORTHROP, AGENT MASSACHUSETTS BOARD OF EDUCATION.

THE schools in our towns and cities differ in nothing more than in the skill, thoroughness, and efficency of their supervision. This one agency is the most common cause of other differences. The schools themselves tell the practised observer the style of this supervision, as readily as a house does that of an architect. My observations in visiting thousands of schools throughout Massachusetts, and many in twelve other States, have clearly proved to my mind the wisdom of maintaining a Superintendent in all our cities and large towns, who shall devote his whole time to the care and improvement of the schools.

The magnitude of the interests involved, pecuniary, physical, intellectual and moral, the great advance recently made in the science and art of teaching, the glaring defects still existing even in our cities, the improvements needed and the happy results already accomplished by this agency where it has had a fair

*Delivered also before the Hampden County Teachers' Association in Springfield, in October, 1863, and at the Smithsonian Institution in Washington, D. C., in February, 1864.

trial, all prove the importance of establishing this office.

Its duties are difficult as well as important. A failure will surely come from clumsy hands. Especially in the initiation of this system, great care should be taken in the selection of the incumbent. A mistake here has more than once spoiled the experiment, if not marred the schools. Comparatively few men are qualified to meet the varied and delicate demands of this most responsible post.

In addition to liberal culture and practical familiarity with all the school studies high and low, he must have sound judgment, or in stronger Saxon phrase, common sense, a knowledge of human nature and of the laws of mind, and most of all, of the juvenile mind, with the conditions and processes of mental growth, love of children, and tact and facility in addressing and controlling them. He should be able to bring to this service the skill and ample resources drawn from a successful experience in the schoolroom. The science and art of teaching, the true succession of studies, the order in which the juvenile faculties are to be addressed and developed, the philosophy of motive, in a word the broad subject of Education, physical, mental, and spiritual, is to be carefully investigated. He must be so accurate an observer of the various methods and their several results that he can infer the one from the other, and thus not only discover existing errors and defects, but at once suggest the means of removing them.

In the best schools, where others observe only excellences, his practised eye must discover the less obvious deficiencies still remaining and the appropriate remedies. He should make himself familiar with the most successful schools in the land and keep pace with the general progress of Education. The object-schools at Oswego, the training system of Toronto, the Normal schools of different States, and the model schools in some instances connected with them; the ingenious and yet philosophic methods for waking the dormant minds of imbeciles, adopted in the Institutions at Syracuse, Barre, or Boston; the conversations by Pantomime and the new system of spelling and talking solely by the emotions, as expressed in the countenance of mutes; the processes for training the senses just initiated in New York city; the practice of simultaneous delineation and description, both linear and verbal, as at Westfield; the map drawing from memory in the Phillips; the gymnics of the Eliot; the geography of the Hancock, in Boston, with her Model School Palaces; the unrivalled spelling of Providence; the exhaustive scrutiny of a sentence from Virgil or Homer by Dr. Taylor at Andover; the admirable infantry tactics of the seventy boys, "the Brookline Rifles," and the unequalled drills of the Cadets at West Point, not more as cavalry, infantry, flying artillery, or in heavy ordnance and mortar practice, than in the *higher* and *harder* field of pure mathematics, rapid sketching, and the mechanics of engi-

neering, any or all these, and other schools eminent in some practical specialty will be fruitful in suggestions to a Superintendent.

Thus, as he takes a comprehensive view of the system practised at home, he can compare it with others of the highest standing which he has examined abroad. Surely this work is important enough to enlist all the energies of the ablest mind. The most exalted talents, enriched by all the treasures of learning and science can here find ample employment for all their resources. Its great and responsible duties should become the sole and all-absorbing business of the incumbent who is worthy to magnify the office.

A consideration of the duties of a Superintendent in detail, will serve to show the importance of the office.

I. A Superintendent has peculiar facilities to advance public sentiment and awaken popular interest in behalf of education. The character of the schools in each town and city answers to local public opinion. You elevate public sentiment by improving the schools, no more surely than you improve the schools by elevating public opinion. They reciprocally influence each other. Popular ignorance, or indifference even, will cripple the best educational system. Improvements in our schools cannot keep very far in advance of public opinion. While advocating progress, I still admire that conservative element of the

New England character, which closely scrutinizes and cautiously welcomes innovations upon established usages. If our people are slow to move, they move strong and in earnest when once roused and resolved. The progress thus secured is more permanent and substantial than the rapid advancement sometimes prompted by an undue thirst for novelties. Once convince such men, that education is the great interest for which "every one's hearthstone cries out in his ears," and you soon find an active interest where you feared a settled apathy, and a growing liberality in the room of seeming indifference. This fearful war has laid the foundation for greater progress in our schools. Had the people been educated, the secession ordinance could hardly have been carried in a single Southern State. The plots of intriguing leaders and the ultimate oppression of the people would surely have been understood.

Traitors North or South, and those who are plotting treason always hate free schools. Just twenty years ago Governor Hammond of South Carolina said in his message, "The free-school system has failed. Its failure is owing to the fact that it does not suit our people, our government, and our *institutions*. The *paupers*, for whose children it is intended, need them at home to work."

Mr. Robinson, the Superintendent of Public Instruction in Kentucky, clearly proves that ignorance was the tool of Southern conspirators, and produces statistics to "show that the counties in Kentucky, in

which *common schools* have been most largely established and most liberally sustained, are those which have been most distinguished for a cordial, immovable, and self-sacrificing attachment to the Union." The Rebellion was made possible only by the absence of Free Schools, and the consequent ignorance of the masses, which made them the easy dupes of corrupt and designing men. The absorbing excitements and demands incident to our protracted struggle for national existence, instead of interrupting or embarassing our schools as was feared by many, and I am sorry to add, as was *predicted* and *desired* even by some *Northern* traitors, have manifestly strengthened the popular appreciation of education as the primal source of our prosperity, power, and success, alike in peace and war.

If I may be allowed to speak from my own observation and experience during the last year, in giving more than two hundred lectures, and travelling over twelve thousand miles, thus mingling freely with all classes of the people, never before have I received more encouragement and cordial coöperation from teachers and committees, or stronger proofs of popular interest and sympathy in my efforts to advance the great cause of public instruction. This war itself has been a great school for the nation. It has wonderfully educated the public mind. Events which stir the soul always educate. Great political crises rouse the latent powers of men, and therefore elicit great talents. Then multitudes start from the leth-

argy of a mere physical existence and display powers of mind of which they themselves were unconscious. The first French revolution had this effect upon multitudes in England and in this country. Still more the achievement of our National independence stimulated the whole American mind. Never did Patrick Henry speak with such overwhelming eloquence as upon that momentous question, war or chains. Never before had Jefferson displayed such wisdom, as when he penned the Declaration of Independence. Thanks to Heaven, as one of the lessons of this war, the nation is now learning that *its* so called *glittering generalities* are cardinal Christian truths.

In this greatest crisis in the history of our country, the summons of patriotism has suddenly aroused the dormant energies of multitudes at the North, and is to-day exerting a great intellectual and moral influence upon all those who have souls to apprehend the magnitude and importance of the conflict. These events have educated men; they have fired and inspired them; they have called forth from obscurity and repose, a cluster of heroes and statesmen who are an honor to the country, to the age, and the world. The simple reason is, their whole heart is in the service, and therefore the effort to uphold justice and liberty, to sustain that noble government which is the hope of the toiling and oppressed millions of the world, has enlisted all the faculties of their minds. This war is training multitudes to rival the noble heroism of our revolutionary Fathers. We are learn-

ing that pusillanimity is not only a weakness, but a sin, and that labor, hardship, privation, even invigorate alike the body and the mind. Courage, endurance, and heroism, are virtues which have hitherto been too little inculcated and still less practised. The best characters ever formed on earth came up through great tribulation, and he is powerless for the real conflicts of life who cannot endure hardness as a good soldier, or at least who is not trained to self-denial, labor, and perseverance.

There never has been a day in the whole history of our country when the friends of education could work so hopefully as at this time. There is a general awakening of mind. It is thoroughly aroused from the sloth and slumber of the past, quivering with new impulses and thrilling with excitement. It is a period of unparalleled activity, when, rising above the fearful din of war, we may hear a thousand jubilant sounds that are ushering in the morn of knowledge and liberty. In these times, better than ever before, may an efficient Superintendent of Schools hope to elevate public sentiment in behalf of learning, by direct personal influence with individuals, by public addresses, or with his pen through the daily journals, and in his Annual Report. In these various ways he can do much to enlist the sympathies and coöperation of parents and the public at large in favor of wise improvements in schools.

II. Much of a Superintendent's work relates directly to the School Committee. Although their permanency has been increased in some States by legislative enactment, the School Board still changes too frequently. It requires one or two years to initiate new men in the details of their work. It is no slight matter suitably to review the common school studies, and to discover the practical working of the whole system, based on a knowledge of the special characteristics of each school in the town or city, and the comparative progress of all; the excellences and defects of individual teachers with their respective theories and methods.

The faithful performance of this work is frequently too burdensome for men engaged in the active pursuits of life, or for those who are wholly absorbed in their profession, with no practical knowledge of didactics, who have never investigated the theory and art of teaching or even regarded education as a science. The office is perhaps accepted with reluctance, and in concession to the persuasions of friends, and its duties always held subordinate to the calls of their chosen and regular vocation. The reports of committees often assign the pressure of professional or private engagements as their excuse for the acknowledged neglect of this duty. A single sentence will illustrate the spirit of many. Says one of these reports: "A vast amount of necessary work must be done by somebody, the whole of which never has been and never can be done by the mem-

bers of this Board without sacrifices and exertions too great for the public to demand."

Now a Superintendent, familiar with every teacher and school, and knowing something of every class, and also the accommodations and adaptations of each school building and room, the repairs and changes needed for ventilation and heating, the demand for school apparatus, furniture, or reference books, can supply to this changing Board the facts and suggestions necessary to aid their deliberations and decisions. In this way the influence of the Board itself is increased, and their plans are characterized by more unity, efficiency, and permanence.

It is a well-known fact that the success of the great manufacturing corporations to which a large share of the prosperity of New England is due, is owing to the system of thorough and skilful supervision which pervades the whole. Although every operative knows well his place and duty, yet an overseer stands like the teacher in every room to see that each subordinate does his work faithfully and well, and *over all* alike the overseer and the hands is the *Superintendent*, as it should be in our schools, upon whose executive ability and skill the success of the whole concern largely depends. To command the highest business talent in these important posts, very liberal salaries are given. The owners would deem it poor economy to save this salary by dividing these duties among a Board of seven, nine, or twelve Directors, to be performed at random, as their in-

clinations or other engagements might permit. Such services would be dear even if gratuitous, and dearer still when the several charges equal if not surpass the salary of a Superintendent. How long would the bills of any bank pass current if the duties of cashier and president were equally distributed among twelve directors? The experience of bankers, manufacturers, insurance companies, and all large joint stock corporations, long since demonstrated the wisdom of devolving the chief oversight upon one head. A division of responsibilities among a large number of trustees usually diminishes their efficiency very much in proportion to the number. If each has a less share of work, so also of the honor of success or the blame of neglect and failure. Hence in all committees, societies, and associations, commercial, financial, mercantile, or manufacturing, literary, religious, or benevolent, one man is usually held responsible for the work and results.

What other great expenditure of money is so little economized by personal supervision as that of schools. In some instances within my knowledge the appointment of a Superintendent has secured an evident and admitted *saving of money*, by an improved system of school expenditures, to an extent exceeding the salary paid that officer. So far as my observation extends, the general fact has been increased economy as well as efficiency in the whole school administration.

The strongest incentives will stimulate a man,

worthy of the place, to put forth his utmost endeavors for the improvement of the schools. Not to speak here of the higher and more obvious motives to zeal and fidelity, the sacredness of the work, and its rare opportunities for usefulness, he knows that all eyes are fixed upon him, and that an intelligent public will scrutinize all parts of his work, because it concerns every household. He is to be held in some measure responsible for the condition of every school. His neglects or inefficiency cannot escape detection. His mistakes, like those of the commander of an army, will cause sorrow, if not draw censure, from many hearts and homes, needlessly made desolate. His reputation and position depend upon the manifest progress and success of the schools.

III. An important part of a Superintendent's work is with the teachers. He is officially their friend and confidential adviser, to whom they may freely state their trials and difficulties, their points of conscious weakness or strength, and from whom they may receive judicious and timely counsel. The Superintendent may also speak freely to the teachers of the errors and defects he has observed in them or their work, provided these unwelcome disclosures are presented in a truly kind and friendly spirit. The teacher, isolated and unvisited, often longs to see himself as others see him, and would gratefully accept a suggestion alike of his mistakes and their remedies. One is unconscious of his habitual and

offensive nervousness and excitability. Another never has dreamed that with all his noise and boisterousness, he is always indistinct in articulation. In an effort to maintain calmness and equanimity, another does not know that he has needlessly sacrificed spirit and force. One perpetually theorizes and experiments with new processes, another always rides some old hobby, one is over lenient, while another may be too arbitrary and exacting. I do not mean that it is wise to check all idiosyncrasies, and to ask teachers of varying gifts and peculiarities to follow blindly any single example.

While none should be a copyist, but each seek to be himself, yet, where individual traits crop out with offensive prominence, friendly suggestions may be of great value. The Superintendent's authority and responsibility will sanction something of the freedom of a parental supervision, if only softened and recommended by as much of parental sympathy.

Teachers need encouragement as well as criticism and counsel. When difficulties in the school dishearten; when misrepresentations, or groundless opposition, or prejudice outside, — originating in local jealousies, or some old neighborhood quarrels, — are emboldening insubordination, or fostering indifference in the schools, or withholding sympathy and support from without, how welcome then is the advice of a wise Superintendent. He may save an efficient teacher and benefit the school by convincing

the community that these embarrassments originate among the parents and that the remedy is with themselves.

In difficult cases of discipline, also, his advice is often of great service. By anticipating and forestalling evil, he may often show how much better is prevention than cure. For the benefit of teachers, a Superintendent may do much by quarterly, monthly, or more frequent meetings, where are discussed the topics suggested by his own recent observations, the experience of individual teachers, or the exigencies of particular schools. In such practical and *home questions*, all feel a deep personal interest.

The utmost freedom is invited on the part of the teachers in throwing out such hints and facts as their experience may suggest, recent difficulties and the expedients adopted to meet them, are described. The Superintendent closes by giving the results of his maturer views and wider observations.

Sometimes a class of children is invited to be present with whom one of the teachers, or the Superintendent, gives a model lesson, which after the class retires is freely criticised by all present.

The mere mention of some of the topics discussed on these occasions will indicate the opportunity which they furnish to a Superintendent, to exert a needful influence upon the assembled teachers, and through them upon all their schools, — such as the classification and gradation of schools, the requisites of success and the causes of failure in teaching, the neces-

sity of a studious preparation of lessons on the part of the TEACHER, improvements needed in primary schools, object-lessons, oral lessons, expedients to keep little children pleasantly and profitably occupied, the means of training the senses, the best method of teaching each school study, and common errors in the same, frequency and modes of physical training, how to conduct recitations, incentives to study, moral instruction, good manners, school government, means of professional improvement to the teacher, the peculiar points and methods of the most successful schools in other cities. Having often participated in these meetings in Massachusetts, and somewhat in other States, I can speak from experience, and can bear testimony to their interest and usefulness in awakening a generous rivalry and professional enthusiasm, and increasing the power and resources of teachers. At Oswego such a meeting is held two hours *every school day* by all the junior teachers, and for this purpose their school sessions are reduced to five hours a day. Three lessons a week are given on the theory or methods of teaching, and two lessons a week are given by these teachers in turn, with a class of children on subjects sometimes assigned them, oftener of their own choice. The subject is carefully studied, a sketch indicating the points to be developed, is submitted in writing to the Superintendent, and the matter and manner of the lesson are freely criticised by the assembled teachers and Superintendent.

IV. The chief field of a Superintendent's labors is with the schools themselves. All these he visits frequently, and his visits are more systematic and longer, and his questions to the several classes are more searching, than those of the school committee can well be. In our cities their visits are often too brief and irregular to discover fully the real characteristics of the teachers or the pupils.

The frequent examinations of schools by a judicious educator is one of the surest methods of improving the teacher and scholars, giving alike to both, direction, counsel, and encouragement. The prospect of frequent inspection by the Superintendent is a constant stimulus at once to the teacher and pupils. Teachers will make it their aim to secure a thorough comprehension of the lessons, rather than a mere repetition of words and formal propositions; the scholars are led to study, not merely in order to say the lessons at a recitation a few minutes hence, but by reflection and reviews so thoroughly to master them, grasping *principles* as well as processes, as to be ready at any moment, and without warning to meet the more rigid scrutiny of the Superintendent. The examinations, whether of classes or schools, are better tests of scholarship and progress, when an expert performs the duty, who has not only been a teacher, but as a school visitor has observed methods both of learning and teaching under widely different circumstances.

Another advantage is a more intimate and reliable

acquaintance with every school. After observing the excellences or deficencies in each, he can without offence, and as a part of his duty, delicately suggest wiser methods, and throw out hints fitted to meet the perceived exigencies of the occasion, or, still better, give the several classes model lessons, or drills in the studies they are pursuing.

A Superintendent may accomplish great good by addressing schools. Not every speaker can interest or profit children. To be able to impress them is an art which requires tact, sensibility, sympathy with the juvenile mind, fertility and felicity of illustration, a keen eye to discover the exigency of the hour, and take advantage of passing events or exercises in the schoolroom. With what wrapt attention do children always listen to one who can happily adapt both the themes and thoughts to the characteristics *here* and *now* observed. Advice, encouragement, or warning, manifestly suggested by the perceived wants of our school to-day, will be likely to impress the heart and influence the life. An eminent educator said to me: "A few words which I heard in my boyhood from Horace Mann changed the history of my life and first inspired me with a desire and determination to secure a liberal education." Similar traces of the personal influence of that great educator, I have often found in various parts of Massachusetts. Gratefully remembering the impulse given my own mind when a lad of ten years in the district school, by a brief address to the school, and still more by a

few words of personal encouragement from our then pastor and school visitor, Rev. Dr. Hickok, I have tried for years to pay that debt of gratitude, not indeed to the honored President of Union College, but to every child whom I could reasonably reach in public or private, in the schools and the streets, the stage-coach and steam-boat and rail-car. Nearly twelve years ago I solemnly resolved, in my humble sphere and according to my ability, to make the noble sentiment of Dinter (who revolutionized the schools of Prussia) my motto. Said Dinter: "I promised God that I would look upon every Prussian child, as a being who could complain of me before Him, if I did not use my utmost endeavors to provide for him the best education as a man and as a Christian, which it was possible for me to provide." The desire and hope of accomplishing some valuable results, and leaving an impress upon the plastic mind of childhood, have been a constant impulse and inspiration in labors which have been neither few nor light.

Permit me to mention one of many similar facts in my experience illustrating the susceptibility of youth to good impressions and the encouragement to effort in that direction. A student whom I did not at first recognize said to me, "When you were visiting our town four years ago, your talk with me after school on the doorsteps, turned the scales and led me to seek a collegiate education; I owe it to those words of encouragement that I am now a member of college."

If teachers, committees, and superintendents will put themselves on the stand-point of children, so as to appreciate their tendencies, wants, and even weaknesses, much good may be done, not only in public addresses, but by personal conversation with them as to their plays, habits, plans, studies, and dangers. The most wayward child I have met in our schools has kindly received friendly counsel and faithful warning, even as to his errors and offences. Though unaccustomed to kindness, such boys are not insensible to its influence. The tones of sympathy may touch a chord that will vibrate the more sweetly because of its very strangeness.

Who can estimate the extent and value of the healthful moral and mental impulses and impressions given to youth by a Superintendent who is skilful in addressing them, and who is wholly and heartily devoted to their improvement.

But you will ask what is the testimony of experience on this subject?

Superintendents are more generally employed in the middle and western States than in New England. They are supported in twenty of the chief cities and large towns of New York; in Ohio, in Cincinnati, Columbus, Dayton, Toledo, Cleveland, Sandusky, Zanesville, and, says a correspondent, in most of the cities of the State; at least in ten or more towns and cities of Massachusetts; in five in New Jersey; in many large towns of Illinois; three in Rhode Island; several in Michigan and Wisconsin;

two at least in New Hampshire; several in Iowa, Indiana, Tennessee, Missouri. In the State of New York, School Commissioners are by law appointed, one in each assembly district, who are virtually Superintendents, being required to examine and approve all the teachers employed, and visit all the schools within their districts. Where the Commissioners are competent and faithful, this skilful supervision of schools and rigid examination of teachers elevate the standard of their qualifications and improve the schools. As an indication of the growing rigor of these examinations, I found on a late visit to Washington County, which, with a population of forty-four thousand, employs two Commissioners, more than one hundred and fifty candidates failed last autumn to get a license to teach by reason of deficiencies in their attainments.

The results which have come under my observation confirm the arguments already presented. No one conversant with the past and present condition of the schools where both systems have been fairly tried can in my judgment question the utility, not to say the necessity of the office. The School Board of New Bedford after a trial of two years, use only the common language of such reports, when they say that "the office of Superintendent is essential to the highest efficiency and welfare of our schools." Very great progress has been made in Boston within the last six years, especially in the gradation, classification, and processes of instruction introduced into the

Primary Schools by their skilful, practical, and efficient Superintendent.

A wide contrast may be seen between the Primary Schools in Boston and those in one or more of the contiguous cities. The superiority of the former, too manifest to be questioned, is mainly due to the persevering and well-directed efforts of the Superintendent. The same agency has greatly improved the schools of Providence. The country is under obligations to their Superintendent for the demonstrations given in some of the schools of that city, of the possibility, and still more the practicability and wisdom of essentially completing spelling under ten years of age. The Superintendent of Chicago has revolutionized the schools of that city. His Seventh Annual Report, or "Graded Schools," is already a standard manual with progressive teachers. Five years ago I found in Chicago the best system of school gymnastics which I had then anywhere witnessed. *Now* I should deem it a sign of great progress to find anywhere a system surpassing that practised in some of the schools of Boston.

The Primary Schools of Oswego, New York, which but a few years ago, were in a low condition, through the skill and indefatigable exertions of their Superintendent have been raised to a degree of excellence probably not surpassed, if equalled in the country. I visited all the schools of the city with a single exception, in order to observe the working of the system under a great variety of circumstances

and with all classes of children, the rich and the poor, Germans, French, Irish, and Scotch, as well as Americans. While I dissent from some views and methods there adopted, the system as a whole is in my judgment practical and philosophical, and in the *hands of competent teachers*, admirably adapted to young children.

Lowell is the only city within my knowledge which has suspended the office, after making a trial even for a single year. The Report of their School Committee indicates that the experiment was made in that city under most unfavorable circumstances, "creating in many minds a prejudice against the office." The question of establishing such an office was "a constant theme of confusion and contention with little progress towards a final solution for the five years' previous to the appointment of a Superintendent, "with interminable disputes" and "a feeling of intense hostility and bitterness." *

Notwithstanding these unfortunate differences the School Report for 1860 speaks of the "practical operation of the office as in the highest degree valuable as promotive of economy, efficiency, and uniformity in the management of the great interests committed to this Board. By frequently visiting all the schools, instituting comparisons between them and engrafting upon the deficiencies of the poorer schools, the excellences of those which are superior,

* Since this Lecture was delivered, the City of Lowell has re-established the office of Superintendent of Schools.

by holding frequent converse with the teachers, suggesting improvements to the inexperienced, stimulating the ardor of the flagging, and enabling all to avoid the defects and adapt the excellences of each, the Superintendent has done much and may do more to secure efficiency and uniformity in the prevailing methods of instruction and discipline. By exercising a watchful scrutiny into all the matters involving the expenditure of money, he has enabled this Board to reduce the incidental expenses of the school by more than twice the amount of his whole salary. Our opinion, therefore, is that if the City Council would insure the greatest prosperity, efficiency, and uniformity, in the management, discipline, and instruction of our schools, it ought not to abolish the office of Superintendent."

The School Committee of Beverly say on this subject: *—

"The true policy of school supervision involves the appointment of some competent person as Superintendent, who shall devote himself exclusively to the careful oversight of all the schools, and give to each the frequent visits and the close inspection of which they are often deprived under the present arrangement. It must be evident to every mind that one man possessing requisite qualifications, whose whole and only business is to look after the interests of the schools, can do the work required

*The testimony cited from Reports of School Committees was omitted in the delivery of the lecture.

far better than any number of men, whose various professions and occupations impose upon them all engrossing cares and duties, fully equal to the utmost exertion of their powers, and necessarily involving the inadequate performance of their duties as the responsible guardians of the most important interest that could be intrusted to them. A fair trial of the Superintendent system under favorable circumstances, would undoubtedly bring it into great favor."

The School Committee of Marblehead advocate the same policy, among other considerations saying: "In a large town like our own, where there are many schools demanding great care and attention, the choice of such an officer becomes a matter of imperative necessity."

The School Committee of Salem, after urging the importance of systematic, scrutinizing private visits to schools say: "A competent School Superintendent who should make the studies, the discipline, the recreations, the care of the schools, both in general and in detail, his special work, is the only instrumentality, perhaps, which can accomplish all that we desire and need in a city as large as this. A proper salary for such an officer of instruction, we believe, would be a most truly economical and wise expenditure. He could find abundant occupation in so large a number of schools. He might do much to improve their character in every way; to keep the faculties of the scholars upon the stretch, and to

secure in all their departments that Zouave celerity of movement and perfection of drill which we occasionally witness, and which at once satisfies and delights."

The School Board of Roxbury advocate the same measure, as will appear from the following extract: —

"The efficiency of our school system and the unity of its working, would be very materially aided by a more special oversight of our schools than they now enjoy. No one member of this Board, — with the limited time he can devote to this service, however familiar he may be with the condition of individual schools, — can have more than a general knowledge of the eighty school divisions committed to our care; many of which, particularly the Primary Schools, often have only a superficial examination, or are reported to this Board in such general terms as to give little definite idea of their condition. *Some of them are seldom visited; inexperienced teachers are often left to conduct their schools in almost entire ignorance of the systems of instruction pursued in the others*,—systems, perhaps, as various as the schools are numerous; and thus the pupils coming to our Grammar Schools are variously qualified. There is needed, therefore, some one so familiar with all our schools, as to know their individual condition; who shall be able to contrast and compare school with school; who shall know, from month to month, the studies pursued and the work done in each; who shall be able to point out defects where they exist, and to show their

remedy, and be equally observant of the excellences anywhere manifest, in our own schools or elsewhere, and secure their imitation; who shall be able to encourage the inexperienced teacher, and to give counsel as to the best mode of securing order, punctuality, cleanliness, and love of study; who shall be deeply interested in the schools he visits, and be able to interest and benefit them by suggestive remarks and questions respecting their studies; who shall be able to secure uniformity, to see that the Primary are aiming at some common standard of preparation for the Grammar Schools, and that some common standard of promotion is there observed; and who can keep this Board constantly posted in respect to the condition of each school. Also, in looking after our school buildings and grounds, in providing by timely repairs against needless decay, in guarding against wasteful extravagance, and in the economical supply of the various wants of our schools, the time of a suitable person could be very advantageously employed, — there having been found elsewhere a great economy of expense in such supervision."

The School Committee of Charlestown have repeatedly presented memorials to the City Council, urging the passage of an ordinance authorizing the appointment of a Superintendent.

The following extract from the Report of the School Committee of Pittsfield very fairly represents the views expressed by many others.

"Your Committee believe that no business man in our community would employ annually seven thousand dollars in any practical pursuit, without personally superintending its employment, or securing the services of some agent who would give his time and attention exclusively to the matter. And the community would regard a man who should so conduct his business as one whose name would soon be enrolled among the lists of insolvents.

If this be admitted the true policy as to the individual, does it not apply with equal pertinence to the expenditures of the town for the support of schools?

We believe the true policy of the town is to employ a single Superintendent, whose chief and principal business shall be to look after our schools.

We have twenty-six schools in town, and to visit each one once a month, which the law requires, would occupy the entire time of one man, during the session of our schools.

Such an individual, thus employed, would be thoroughly acquainted with all the wants of each school, and could materially assist the teachers in their complex duties.

He could mature and carry out a more perfect system of instruction, and would be more thoroughly identified with our schools, and could enforce a more rigid adherence to the better systems of instruction on the part of the teachers.

We have no hesitation in recommending to the town the employment of a Superintendent whose

duty it shall be to visit and direct the several schools in town, in the place of the present mode of visitation and examination. This would not necessarily involve very much, if any, additional expense.

The Committee, as at present constituted, might be elected, who should have the control of the schools in all cases of difficulty or disagreement, and to whom the Superintendent should be required to report from month to month, and who should hold monthly meetings for that purpose, and who should render their services gratuitously."

The School Committee of Concord bear strong testimony to the usefulness of that officer in that town.

"Since the new organization of the Committee, three years ago, the town has had the services of a Superintendent of Schools, whose zeal, ability, and devotion have proved his eminent fitness for the office. He has brought to his work extraordinary endowments and long experience, and he has doubled or trebled the labor required of him by the terms of his office. He has worked, too, not only for the town, but for the State and the world; for his annual reports, widely circulated and received with appreciation, have done much to advance true ideas of education in other towns, and throughout the land. The town's liberality in publishing such reports has been well bestowed."

The town of Gloucester which enjoys the honor of first establishing the office of a Superintendent in Massachusetts, discontinued it by vote of the town

last year. The last Report of their School Committee expresses "their profound regret at this action of the town." To the influence of this agency they attribute "the present prosperous and progressive condition" of their schools, and express the conviction that to their town the office "is almost indispensable."

"We are unable to perceive, then, any means existing and available, the employment of which is better calculated to meet our wants, than the engagement of some suitable person, who, as Superintendent of our schools, shall devote his daily life, his best energies of thought and action, to their efficient supervision. *The verdict of eleven years' experience*, and the general and statistical history of our schools, attest the wisdom of the measure.

"The late action of the town, in declining to continue the office of Superintendent, was urged upon the ground of economy, *in view of the depressed condition of the times*. But, if any weight is to be attached to the foregoing considerations, such action would, as a measure of practical economy, prove eminently unsound; while, at the same time, it secures only an *apparent* reduction in our expenditures. For, if the members of the School Committee faithfully fulfil only the bare requirements of the law, in relation to the supervision of the schools, their expenses and legal remuneration would amount to a sum sufficient to secure the services of a Superintendent, at the usual compensation; and it is believed,

that no merely economical considerations would ever satisfy the people for the disastrous results which would follow a failure to comply with such requirements."

The same measure is advocated in many other School Reports. I have considered this subject mainly in its application to cities and large towns. In the small towns, where the schools are comparatively few, it is obviously practicable for the Committee to keep up a faithful supervision and visitation of all the schools. But even in these towns it is becoming a somewhat common practice for the School Committee, with the sanction of the town, to appoint one of their number a Superintendent, who shall perform the duties and receive the compensation usually divided among them. Such for example is the plan adopted in Longmeadow. The School Committee in this town express the conviction after two years' trial, that the system promotes the increased prosperity of the schools, and recommend its continuance.

LECTURE IV.

NATURAL AND ARTIFICIAL METHODS IN EDUCATION.

BY JAMES FREEMAN CLARKE, JAMAICA PLAIN, MASS.

I propose to occupy the hour you have so kindly offered me with some suggestions, necessarily brief and inadequate, on Natural and Artificial Methods in Education; or, some of the defects in our methods as now practised, and the prospects of improvement hereafter in the science and art of education.

I must commence what I have to say by replying to the secret objection in many minds that such views as I am to offer are merely *theoretical*, because not coming from one actually engaged in teaching, and are therefore useless for practical purposes. I, for one, esteem practice. I trace all real knowledge to experience. I care for no theories, no systems, no generalizations, which do not spring from life and return to it again. I feel perhaps undue contempt for the vague abstractions we often listen to, idle figments of an idle brain, speculations with no basis of sharp observation beneath them. Yet we are in

danger of going too far in this direction, and of undervaluing theory in its proper limits. People often eulogize *Practice* when they only mean *Routine;* boasting themselves as practical teachers, intending thereby that they only do what always has been done, and do not mean to do any better to-morrow than they did yesterday. Practice and theory must go together. Theory, without practice to test it, to verify it, to correct it, is idle speculation; but practice, without theory to animate it, is mere mechanism. In every art and business theory is the soul and practice the body. The soul without a body in which to dwell is indeed only a ghost, but the body without a soul is only a corpse. I pass a sign often on which the artisan has painted "John Smith," (or whatever the name may be,) Practital Plumber." I should not wish to employ him. When the water-works in my house get out of order, I want a theoretical plumber as well as one who is practical. I want a man who understands the theory of hydrostatic pressure; who knows the laws giving resisting qualities to lead, iron, zinc, and copper, — who can so arrange and plan beforehand the order of pipes that he shall accomplish the result aimed at with the smallest amount of piping, the least exposure to frost, the least danger of leakage or breakage; and this, a merely practical man, a man of routine, cannot do. The merest artisan needs to theorize, *i. e.* to *think*, — to think beforehand, to foresee; and that must be done by the aid of general principles, by the

knowledge of laws. An intelligent man, a man of general culture, whose mind has been quickened with ideas, will often be able to show a mechanic how to do his own work. When we are young, we have a superstitious faith in the knowledge each man is supposed to have of his own business. We outgrow this after a while. If you wish anything done about your house, send for a mechanic; but overlook him, do not leave him to himself. You will presently find that you can suggest something to him in his own work, which he has never thought of. All success depends on practice, but all improvement on theory. Let neither despise the other.

You often hear it said that such a thing "is true in theory but false in practice," which is impossible. The theory indeed may be plausible but false, and then it will not work; and its not working is the proof of its being false. It is neither true in theory nor in practice. On the other hand, a theory which is true, may not work at first, because the true way of working it has not been found out. It is not *false* in practice, but practice has not come. All great inventions and discoveries have failed at first, but you cannot say they were "true in theory but false in practice." They had not been really put in practice. If anything is seen to be certainly true in theory it will come right by and by in practice. Fulton's steamboat would not work at first, nor did Stephenson's locomotive, nor Daguerre's sun-painting, nor Morse's electric telegraph; and no doubt a great many people

said, "Oh! that's true in theory but false in practice."

Do not therefore despise theory, fellow Educators. Least of all should *you* undervalue theory; you, whose whole art aims at guiding life by ideas; inspiring the soul with the love of truth; awakening the intellect by the sight of universal laws, and even while communicating the smallest details of knowledge, teaching them by the light of great and vital principles of virtue and wisdom. You cannot teach a little ragged Irish boy his alphabet as you ought, unless you do it with the idea of his being an immortal soul, made for eternity — and that is a *theory*.

Practical men need outsiders to suggest improvements to them. I find, as a clergyman, that I am much benefited by lay criticism. There is lay criticism in all arts, — and it is always needed. We have seen in the present war that merely military men have not always been the most successful in military matters. Some of the graduates of West Point began by objecting to the volunteer soldiers and generals; but they have ended by being compelled to see that in war, as in all other things, it is good sense, devotion and loyalty which succeed. Outsiders, laymen, can always benefit experts by *suggestions*, if in no other way.

Education is made up of three grand divisions. First INSTRUCTION, or knowledge communicated to the intellect. Second, TRAINING, or exercise of the faculties. Third DEVELOPMENT, or education in its

special meaning; the unfolding of the whole nature of man. These three constitute Education in its largest sense.

Of all this Education, the school and college contributes a part, but a much larger part comes from other sources. Nature educates, life educates, society educates. Outward circumstances, inward experiences, and social influences, make up a large part of human culture. But at present, let us see what schools ought to do, what they actually do, and what they might do.

A boy begins to go to school, say at seven years of age; and he leaves college say at twenty-one years. He has then spent fourteen years in study; and the object of nearly all his study has been to store his mind with knowledge. What, then, does he know?

In fourteen years he ought to know a good deal. First, to speak, read, and write his own language well, and to be acquainted with its principal authors. Secondly, as so much time is given to Latin and Greek, he ought to be able to read easily a Latin or Greek work, at sight. Next, he should know the main facts of UNIVERSAL HISTORY, and the chief dates of political events, — also the history of Greece, Rome, France, Italy, England, Spain, Germany, and the United States. He should be acquainted with two or three modern languages. Then, in science, he should know the present condition of Geology, Chemistry, Natural Philosophy, Astron-

omy, Botany. He should understand the condition and progress of the useful arts, and the fine arts, and some elements of Theology, Medicine, and Law. He ought to know something of Social Science, including Politics, and Political Economy. Finally, he ought to know something about his own body and soul, his faculties and powers, the laws of thought and of physical culture. In fourteen years ought there not to be learned at least as much as this?

Now, what is the fact, in the majority of cases? The fact is usually that when he leaves college, he knows enough Latin to translate Virgil and Cicero without a dictionary; enough Greek to translate the Iliad *with one*. He has a smattering of French, and of one or two modern languages. He is pretty well acquainted with Algebra and Geometry, — and he knows scarcely anything else, except in a superficial way.

Does not this show that our methods of education, as yet, have not reached the point at which they aim? They do not constitute an art. For what is an art? An art is a method, based on science, of doing anything thoroughly and effectually. If the thing to be done is a useful thing, it is a useful art; if a beautiful thing, it is a fine art. For example, the making of a shoe is an art. It does not come by nature or inspiration; it has to be taught; but any one can learn to do it, so that with moderate capacity and attention, he is sure to be able to make a real shoe, when he has learned the art.

Now education will become an art when a person of average capacity shall be able to teach all scholars of average capacity, so that at the end of their course they shall really *know* the thing taught in that course. At present, such is not the case. If the teacher is a man of genius, an enthusiast capable of inspiring enthusiasm; and if the scholar has the power of being quickened into a like enthusiasm, then the scholar really learns, but not otherwise. Mr. Agassiz can inspire such an interest in *Gasteropods* and *Echinoderms* that a large part of his class shall graduate with an intimate personal knowledge of those little people. That is the result of genius, however, not of art. What we need is to have the art of education so perfected, that a teacher of average intelligence shall be able to inspire a similar ardor in each study. How can this be done? I answer, by *following the method of nature* in teaching.

How does Mother Nature teach? She takes on herself the most difficult part of all the course, and she does her work thoroughly. Hers is the real Primary School. She says, "I will take the little child who knows nothing, and I will teach him to know the use of his own body, the nature of the world about him, and the articulate language of his country." And she does it. The little thing learns to see, hear, touch, taste, walk; to jump, run, climb, hold objects, know what is hard and soft, heavy and light, round and square; to know wood,

stone, earth, water, air; to distinguish between things near and distant, sounds remote and close by. Finally, she teaches him to speak a language; he who has no other language to learn it by. When I learn Latin, I do it by finding the equivalent in Latin of some English word which I already know. But the little child learning his own language has no words to learn by. It is one of the most marvellous things; if it were not so common we should see it; a little child learning to speak. The difficulties he surmounts are far greater than we should encounter in learning Chinese or Sanscrit. And, observe, he does not acquire a smattering of language, but he learns it thoroughly, so as to be able to use it for all practical purposes.

Now, how does the dear mother do all this? What is her method?

First, — She mixes nine parts of pleasure and one of pain, nine of hope and one of fear, in her system. We do just about the opposite, in ours. We imagine the child is not studying if it is having a good time. In Nature's school it is only studying *when* it is happy, it only works when it is at play. See the little child at play, or perhaps at what its mother calls mischief, — it is trying to make its shoe swim in a basin of water. Stop, mamma! don't scold, it is learning a lesson in Hydrostatics. What! it has broken the window with its ball, and stands absorbed at that mystery of broken glass? Well, it was becoming acquainted with the nature of an

elastic body, and by accident has learned what is cohesive and what frangible. It is digging in the mud; it is paddling in the water; it is shovelling sand. You call it play, but you never worked half as hard in what you call your study; that is, you never put your faculties into anything with such intensity and concentration as that child is now doing.

He is learning thoroughly the qualities and relations of things; he is learning to know surface and substance, to distinguish between aëriform, fluid and solid; to know what is ductile, what malleable, what flexible; he is becoming acquainted with lateral strength, cohesive force, specific gravity; he is studying statics and dynamics; the law of accelerating forces; the power of the lever, the inclined plane, the wheel and axle; he is learning equilibrium, rotation, angular motion, and the like. To be sure, he does not learn all these fine words; but he learns the things meant by them. He learns the *things* with delight in Nature's school; by-and-by, in ours, he shall learn their *names* with disgust and difficulty.

Nature gives delight in the use of all our faculties; she makes also an additional pleasure to attend every ACCOMPLISHMENT. When the child has learned to break a stick, he will sit still an hour breaking stick after stick. By this ingenious contrivance she teaches him language. She also begins with the easiest word, and the word nearest at hand, and in this tremendous task of teaching him his first word,

she brings another powerful agency to bear, — namely, LOVE. When the infant learns to say his first word, and can actually articulate, "*Papa*, *Mamma*," there is very good reason why all the neighbors shall be called in (as they usually are) to hear him say it. For if he shall live to be a Webster, or a Chatham, and speak with the tongue of men and angels, he will never surmount a greater obstacle, or take a longer step, or acquire a more wonderful accomplishment. Nature brings three great forces to bear on him in order to teach him to say "Mamma;" the pleasure of exercising a faculty; the pleasure of accomplishment, that is, of repeating over and over what we have learned to do once; and lastly, the exquisite delight of the mother, overflowing with ecstatic love for her darling child, by which she magnetizes his little heart, and attracts him to do what gives him and her such joy. Her eyes shower affection into his, while she covers him with kisses. Dame Nature looks on, and says "all right, — it will go now."

The child's eyes plainly say "I have done a big thing." And he has. After "mamma," come "milk," and "water," and "sugar," and other substantives mostly relating to matters of diet, with which he has made himself acquainted. Sentences follow. "I want" this. "Give me" that; only, as nouns take the lead of pronouns in this method, — it is usually "*Johnny wants*" this, — "*give Johnny*" *that*. Desire being the lever mostly used by Nature,

the verbs significant of desire will arrive on the stage very early. Observe too, the power of *repetition* in this system. The words first learned are never forgotten, for they are the words which are always in use, and so have to be repeated every day. Also observe that Nature in teaching grammar gives the rule first, and says nothing at all about exceptions till some time after. In our schools, we cram the grammars with every possible exception, qualification, collateral remark, and limitation, as though we were educating a Scaliger, and not a little Irish boy. Nature lets the infant form all his verbs regularly at first. He says, "I drinked the water." "I feeded the dog." "I runned out of doors." By-and-by, seeing that other people say "drank" *he* says "drank." So Nature teaches us grammar, — and most of the grammar we know we learn in this way.

Observe also that Nature *trains* while she teaches, she disciplines the powers while she imparts information to the intellect. We are too analytic; we teach only the memory, — she teaches all the primary faculties at the same time. Her synthetic method has great advantages over our analytic one. It is more vital, lively, interesting. While the child is learning the properties of bodies, he is at the same time training his own faculties. He is learning to measure; to weigh; and to distinguish forms, colors, and sizes. Moreover, he comes evermore into contact with a living and real world of substance, — not a dead world of words. Happy child! the roof of

whose schoolroom is the blue heaven with its drifting clouds, and mellow tints of sunrise, and glories of evening, — whose bench is the soft grass, the gray stone, the limb of the apple-tree, — whose books are all illustrated with moving, living forms, — waving trees, dewy leaves, wild-flowers, all varieties of birds, and insects, and fishes, and animals, — how fast he learns, — finding "tongues in trees, books in the running brooks, sermons in stones, and good in everything."

"Well," but you may say, "what are we going to do about it? Shall we shut up our schools, and send the children out into the fields to run about at random?" No! but patiently and reverently study the methods of Nature, and copy her principles instead of going in direct opposition to them. Don't drive the children by force, or fear; lead them by the attraction of joy. Let mother Nature come into your school and be your assistant, — she is not too proud to be so. She will help you if you will let her.

"Ah!" but you say, "children must learn application, must learn to work, — they cannot always find study pleasant; it must be unpleasant often, and so it is a discipline."

This is the old mistake of thinking that *hard* work must necessarily be *unpleasant* work. Do children ever work as hard at school as they do at play?

Is there ever more mental application displayed in any study than there is in a game of chess? Is there more physical energy put forth in any kind of hard

day labor than there is in a game of football, or in a boat-race?

I do not propose that boys and girls should spend their time in play. But I propose to use the principle involved in play in acquiring knowledge. Why do we object to games of chance, as cards for example; or such games of skill as billiards? For two reasons; first, that there is no profitable result of the time and effort; and second, that there is no useful discipline of any faculty. Let us suppose something as interesting, which disciplines the faculties, and also leaves the mind possessed of some valuable knowledge, and would you object to it because it was interesting and not dull? I should say you were rather dull yourself if you did. Let us suppose, for example, there was a Chronological game of cards (as there might easily be) as interesting as *Whist* or *Piquet;* by which the memory should be so disciplined as to retain easily some five hundred of the more important historic dates, and to have them fixed forever in the mind? Or suppose a Geographical game of cards, by which in like manner there should be fixed in the memory for life, the names and localities of the principal cities, rivers, mountains; and their latitude and longitude. Would you object to it because it was a game, and because the children loved to play it, and would play it among themselves for amusement? Would you think it better for them to sit and loll at their desks hour after hour, vacantly staring at their books, so as to learn just enough of

chronology and geography to pass a decent examination, and then forget it again?

The principle I contend for is sometimes introduced into schools, but only occasionally, and as though it ought not to be often permitted. The whole school divides into two opposing sides, and plays a game of spelling, perhaps, — to see which side shall beat. The children become excited and interested, and fix their whole attention on each word, and learn more, I venture to say of spelling, in that fifteen minutes' game, than in many long hours of half-stupefied inattention to their spelling-book. In like manner I have seen Colburn's First Lessons in Arithmetic made a play, in which the children who answered right, all went up, and those who answered wrong all went down, — and so, in an hour's recitation, a boy might get from the foot to the head and back again once or twice. What animation, what interest, there was in this exercise! If study means the full tension of the intellect, applied to some mental problem and concentrated upon it with the whole force of the will, then I say, I never saw harder *study* than that. But it was all wrong, I suppose, because it was interesting; because it was like a play. In short, it was a natural mode of study, and so not to be tolerated. Besides, the dreadful principle of emulation was encouraged by it.

I am free to confess myself such a heretic to modern notions, as to believe fully in emulation as applied in teaching. We *do* apply it, we can't help

applying it, — the question only is *how?* The difference in my opinion between the use and abuse of this faculty is in making the prize of excellence merely transient, and not permanent. Let the reward of excellence be the natural reward, the momentary sense and recognition that one *has* excelled. Do not offer prizes, which are to remain, and to feed vanity. Do not have *marks* for every exercise, to be added up each day, and kept from month to month, to determine who is to have the highest rank at the end of the year. Such things make children unnaturally and precociously attentive to their own interests, — make them selfish and mercenary. It is not a generous emulation, a desire of excellence, — but it is the wish for a prize, a high rank, or the praise of the outside visitors; all that, I think bad.

But let the reward of excellence be momentary, as when boys choose sides, and play football or bass, and when they exert themselves for victory, as if the success of their life depended on it. But the game once over, there is an end. They will have forgotten, to-morrow, which side won. There are no ranklings left in the bosoms of those who are defeated, — no undue self-satisfaction in those who have won. So, in my opinion, the transient excitement and stimulus in the old plan of going up and down in recitation, was good, provided the results of each day's success or failure ended with the day. But I utterly abhor the system followed in some colleges, where everything goes to rank, — where

recitations, behavior, presence at prayers, all are laid up for the final decision at the end of four years, and so some of the gentle youth are made unnaturally calculating, cautious, prudent, and are devoured by an envious and grasping ambition, — and others are equally made reckless and become discouraged.

How good it is when the teacher gives lessons in Botany or Geology in the open air, — taking a walk with his class; guiding their minds, helping them to look, teaching them how to observe Nature, and giving them that vital interest which comes from contact with things themselves instead of with their names in books. The child who has found a beautiful orchid, or a group of harebells, or a bank by the roadside where the sweet Linnæa hangs its twin bells, never forgets them. The class which has seen Jupiter and his moons through the telescope, or which has studied out the constellations by its teacher's side during a summer's evening, has acquired a taste for knowledge which the dead letters in books can never give. There is something in contact with Nature herself which awakens a strange joy in the soul. The touch of water, the sight of a tree, waving its multitude of branches in the summer air, the gray old rock covered with lichens and mosses, — these seem to carry knowledge *into* the mind, as books alone never can. So that I sympathize a good deal with the student in Goethe's Faust, who says, after thanking his instructor for his teaching, —

"And yet, if I the truth might say,
I would I were again away.
Walls like these, and halls like these,
Will, I fear, in no wise please, —
The narrow gloom of this low room,
Where nothing green is ever seen,
'Mong benches, books, my heart is sickening,
And my faded senses shrinking.
I mourn the hour that I came hither,
Ear, and eye, and heart will die, —
Thought, and the power of thought, will wither."

Our ancestors, you know, would sometimes get an Indian, and try to civilize him by sending him to college. He would study his Greek grammar and Latin grammar for a while, very faithfully; but at last an irrepressible yearning for the woods would come over him, and he would disappear, — leaving "*Bonus, a-um*," for the old wild life of the forest. Who could blame him, or wonder?

There is, however, a serious objection to all this, which ought to be met. And I shall state it as fairly and strongly as I can.

"You propose to us," so says my opponent, — "to make all study agreeable; to make education as interesting to children as play. You cannot do so, and you ought not to do so. Part of education is the discipline of self-denial, — it is denial of present pleasure for future good, — it is doing disagreeable things cheerfully, — it is doing not only hard work, but unpleasant work. It would be a bad thing to make all children's work pleasant; for there are a great many unpleasant labors before them in the

world for which they ought to be prepared; and for which they will not be prepared if they are taught in youth on the principle that all study must be like play." That is the objection; stated as strongly as I know how to state it.

I reply, however, that if there is a great deal to be done by children which is unpleasant, I do not expect to make *that* agreeable. Not that which *cannot* be made interesting; but that which *can*, I try to make so. If you will admit that all the study which *can* be turned into pleasure shall be, I shall be satisfied; and I will leave, for your comfort, all which must be disagreeable. If, however, you think, that some good discipline comes to a child by having that study made stupid and hateful, which might be made attractive and pleasant, I differ from you. I admit that there will be always *some* work to be done, which will be harsh, — but I think that will suffice. If you think that the proper preparation for a hard, laborious life, a life spent in disagreeable toil, is a youth and childhood also spent in harsh disagreeable toil, I differ from you as widely as heaven is distant from earth. God, also, differs from you, I am inclined to think; else why does He make childhood a season of pleasure, so far as we do not interfere to make it pain? Why does God make happiness so native to a child's heart, and give it such joy in everything? All young things are happy. They dance, they sing, they crow, they skip, they play. Give a child a heap of sand to dig, a few sticks to arrange, a piece

of paper and a pair of scissors to cut it with, — give him a piece of string to make a whip with, or to play that he is driving a horse, when he fastens his string to the leg of a chair, — and he is happy. If God thinks grief the best preparation for grief, why did he not make little children unhappy to begin with? We *can*, if we try hard, I know, make them unhappy. We can collect them into a close room, and make them sit up on a hard bench, and keep perfectly still the limbs which Nature has filled full of electricity, that they might be moving all the time, — and scold them when they move, — and we can, by hard effort, keep them in rather an uncomfortable state. But relax that effort, just say, "You may go out, children, into the yard!" and the whole tide of excluded and repressed pleasure rushes back again. You need not give them any playthings, or take the least pains about their being happy, — Nature will attend to that. See the little things scramble down stairs; hear their joyous outbursting glee, — see them running round and round, and laughing, and being as merry, as if to them there was no such thing as sin or sorrow in the world, — as indeed there is not.*

* Some objection was taken to this expression. I therefore explain, that in my opinion that deep sense of guilt which we call sin, and that permanent weight of gloom which we call sorrow, do not belong naturally to childhood. Children do wrong, and repent of it, — they suffer sharp pangs of disappointment, and the like; but these are transient, and meant to be so. SIN and SORROW, the dark background of life, which tinge with permanent sadness our elder hearts, do not belong to childhood.

You see your quarrel is with God, not with me! He does not seem to think that the proper outfit for a life of pain, is pain, — He has thought joy the best preparation for it. He does not think that the best way to prepare for a journey into the wilderness, where food and water are likely to be wanting, is to empty our knapsacks and canteens. No! but to fill them. A joyful youth is the best preparation for an earnest manhood. A youth of suffering and privation prepare for discouragement and depression afterward.

It used to be thought that heat was a bad preparation for encountering cold. How often, when a boy, was I ordered not to go into the water when I was hot; but to wait till I was cool. But now we know that this is all a mistake. The hotter the body is, the better is it able to resist cold. The Russians go from a hot bath into one icy cold. The Indians used to take a vapor-bath sitting over some hot stones on which water was sprinkled, and then jumped into the cold river. Any one who doubts the wisdom of this, may easily satisfy himself by going directly from a very hot bath into a very cold one. He will find that he scarcely feels the cold at all. In the same way people coming from the Southern States to New England, do not feel the first or second winter as much as we do. In the Russian Campaign, the Russian soldiers suffered more than the French, from cold. The best preparation therefore for encountering cold, is to be hot. The best preparation to meet

famine is to be well fed. And the best preparation for a life of hard work, of trial, and difficulty, is to have a happy childhood and youth to look back to. It keeps up our faith in the goodness of God, it prevents us from being too much discouraged. We know that there is some real happiness in life; for we have experienced it ourselves. The memory of a sunny, free, happy childhood, goes with us all our way; — the memory of the good old grandparents who used to pet us and spoil us, — the memory of the ardent friendships of childhood; of the beauty and bounty of nature, — the innocent pleasures furnished by earth and water; by bird, and insect, and flower, and fruit, — all these leave their fragrance with us during life, and keep up our faith that love and happiness are the rule, sorrow and selfishness the exception.

This doctrine Wordsworth teaches in that marvellous ODE, the most sublime poem since Milton, in which he declares that faith in immortality comes in part from the joy which God gives to childhood. He says he thanks God

> —— "for those first affections,
> Those shadowy recollections,
> Which, be they what they may,
> Are yet the fountain light of all our day.
> And yet a master light of all our seeing,
> Uphold us, cherish, and have power to make
> Our noisy years seem moments in the being
> Of the eternal silence; truths that wake
> To perish never."

It is not then necessary to abridge at all the joy of childhood. Teachers! make your children as happy as you can. They will have enough occasion for discipline, and self-denial, — do not doubt it. I have known schools of two kinds. One, in which FORCE and WILL reigned supreme; in which scolding and threatening, harsh words and blows, were the normal incidents. I have known other schools, in which LOVE and REASON were Queen and King; in which a healthy and happy atmosphere was breathed by all the little ones; and a sense of peace, of order, of good will, was taught to each child. Which of the schools did the most good? Which was the best preparation for time and eternity?

Our friend this morning spoke in his Lecture strongly and well of the necessity of order and discipline in a school. I certainly agree with him. I lived some years of my life in a Southern city, and was made Superintendent of the Public Schools in that place. Some of them I found in a state of most admired disorder. I went to visit one where there was much whipping, but very little discipline, — while in another school there was no whipping at all, but much discipline. Whipping is not discipline, — force is not discipline. I venture to say that, out of the army, there is no such strict discipline maintained anywhere else as is kept up in the games of children, — as in football, bass, cricket, &c. A little fellow whose business is to "catch out," had much rather miss his Latin exercise in school under

the sternest master, than miss being in his place to catch the ball. Play does not exclude discipline, but usually includes it. What admirable organization in a game of cricket! How perfectly every boy keeps to his place and his work! How wide-awake to the matter in hand! There is no indolence or inattention here, I think.

Nor does play exclude drudgery. When you go home to-day, you will perhaps find your boy, hard at work, whittling a stick into shape for a fishing-pole. He has been at it for an hour or two, and hard work it has been; but he has persevered bravely so that he may be ready to go fishing to-morrow. How hard children work, at their play, or in getting ready to play. So you see that if we make study partake of the interest of play, by any ingenious arrangements, we shall not exclude hard work, nor drudgery, nor discipline, nor self-denial. As to self-denial, observe the young men of a boat-crew at Yale, or Harvard, in training for a match. They are studiously temperate or abstinent; they flee all college excesses; they renounce coffee, tobacco, wine, spirits, cake and pastry; they go early to bed at regular hours; and, in short, lead the lives of anchorites. All of their own accord, for an end, — to win a temporal crown. Make study as interesting, make knowledge as attractive, and you will obtain the like results.

If, now, we pass from Instruction to Training, it is surprising how few of the faculties have hitherto

received any discipline. Verbal memory has been cultivated; the power of calculation also; and I have seen exercises in Grammar Schools in addition, subtraction, &c., where a whole class would give the answer to a difficult question as soon as the teacher had asked it. But the perceptive organs, the powers which observe size, length, and breadth; those which observe weight, color, quantities, &c., have been much neglected. Object-Lessons will correct this to a great extent. It is difficult to say how far the quickness and accuracy of these faculties may be carried. The workers in Florentine mosaic, can distinguish eight thousand varieties of red in their work. I have seen ladies who could correct by their eye a mistake made by a salesman in measuring cloth. He would measure it, and say, "it is just a yard." The lady would say, "please measure it again, — I think it wants half an inch," — and he would find it so.

The highest object of Education is development; drawing out and unfolding the whole nature, physical, intellectual, moral, and spiritual. All things else come easily when the soul of man is well developed. An intelligent mind will learn everything easily, judge everything correctly. Develop the intelligence, arouse and quicken the understanding, O Teacher! and you have done the main work. In like manner, awaken the moral nature, by the love of what is noble, generous, great, pure; and moral conduct follows easily. We usually think it a hard thing to die, — requiring the preparation of a life.

But see how our young soldiers die, — how peacefully, how easily, how tranquilly, how submissively. It is because they have usually gone to this war with a generous and conscientious motive. They have gone as a duty, giving themselves to their country. The great crisis and peril of the nation has aroused everything noble in their hearts; and they have experienced a development of courage and self-devotion far above what would come to them in common times. Thus they learn fast, in these great hours, the true lesson of life. They learn that true life is not in length of days, but in quality of being; and that we may easily live long in a few years. They learn, that our highest joy does not come from luxury, ease, success in this world; but from generous renunciation, self-forgetting devotion; surrender of all we have and are to the cause of virtue, liberty, justice, and humanity. For God, who saw our nation sinking into an abyss of pride, of vanity, of love of money, and love of worldly good; saw fit to send this awful storm of war to purify the heart of the nation, and rouse it from its foolish dream of boastful self-worship. He who chose a barn-door fowl to rebuke his apostle, and an humble ass to warn his prophet, has selected the despised of this earth, and the outcasts of the world to bring to nought all our prosperity and pride. The poor negro, whom we trampled under our feet, has become our master. We may despise him, we may hate him; but until we learn to treat him with justice and humanity, we shall see no light

in the darkness, no rainbow of Hope in the storm. The nation is fast learning this lesson, fast outlearning its unchristian and inhuman contempt of the African, — for he whom God teaches is well taught.

I have spoken of the method of nature, — but by nature I mean Providence; I mean God's way of teaching. For the same argument which proves the existence of the Deity, proves also that the ways in which children learn the elements of knowledge are Divine methods. We see adaptations in Nature, and infer design; so we reach a creative intelligence. But when we see the natural plays of childhood adapted to give to children the knowledge and discipline which they need, from this adaptation also we infer design, and say this is a plan of Providence.

And since we have thus reached the idea of Deity, let me add, that our methods of teaching religion and piety would perhaps be improved by following more faithfully the leadings of Providence. We address the intellect too much, — the heart too little. We preach to men the duty of loving God, and the misery which attends the absence of that piety. But is preaching love as a duty the natural way of developing it?

How does God unfold love in man? How does He teach us to love father and mother, brother and sister, friend and neighbor? So far as love is not an instinct but a principle, how does it come? Not by having it preached to us a duty; but by the sight of noble qualities; by the sight of lovely tempers,

sweet dispositions, generous actions, conscientious faithful lives. These awaken love for man. And how can we learn to love God whom we have not seen, except as we learn to love man whom we have seen? Mere teaching cannot convey a sentiment. It is experience which awakens it. We love God as we come to see Him as the source of all that is most generous and good in man, — as the inspirer of all that is lovely in man and woman, — as showing himself to us, imperfectly revealed in all human goodness and beauty, and perfectly manifested in the perfect character of the Lord Jesus Christ. Until we see the loveliness of God, we cannot love Him. So that the good teacher, who paints in colors drawn from real life, all that is good, and true, and fair, is awakening their faculties, by which the children shall be enabled, having loved men whom they have seen, finally to love God whom they have not seen.

So Education shall at last become a high art, based on a true science of Human Nature. Then the true teacher shall be found to be one of the noblest benefactors of his race, — the best follower perhaps of Him who asked that the little children might come to Him. So shall Instruction in all valuable knowledge grow more complete and thorough; and the boy or girl who has received a liberal education may be really presumed to *know* something of each important branch of human science. So shall TRAINING of all the faculties accompany INSTRUCTION, and the end of all be the full DEVELOPMENT of the man.

THE

ACT OF INCORPORATION,

CONSTITUTION AND BY-LAWS

OF THE

AMERICAN INSTITUTE

OF

INSTRUCTION.

ACT OF INCORPORATION.

COMMONWEALTH OF MASSACHUSETTS.

IN THE YEAR OF OUR LORD ONE THOUSAND EIGHT HUNDRED AND THIRTY-ONE.

An Act to incorporate the American Institute of Instruction.

SECTION 1. *Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same,* That Francis Wayland, Jr., William B. Calhoun, William Sullivan, John Adams, John Park, Nathan Lord, Thomas H. Gallaudet, Andrew Yates, Theodore Frelinghuysen, Roberts Vaux, William C. Fowler, Reuben Haines, Benjamin O. Peers, Nathan Guilford, Gideon F. Thayer, Solomon P. Miles, William C. Woodbridge, Ebenezer Bailey, Abraham Andrews, Otis Everett, and James G. Carter, together with associates, be, and they hereby are, made and constituted a Corporation in the City of Boston, by the name of the American Institute of Instruction, with all the powers, rights, duties, and liabilities usually incident to Corporations, for the purpose of promoting and improving the means of education and instruction in Morality, Science, and Literature.

SECTION 2. *Be it further enacted,* That the said Corporation may appoint such officers and make such by-laws, rules, and regulations, as it may see fit; provided the same

be consistent with the Constitution and Laws of this Commonwealth.

SECTION 3. *Be it further enacted*, That said Corporation may hold real estate to the value of ten thousand dollars, and personal estate to the value of twenty thousand dollars, in its corporate name; and use and improve the same for the benefit of this Institution, and for all lawful purposes incident to the powers hereby granted.

SECTION 4. *Be it further enacted*, That any person named in this Act may call the first meeting of the members of this Corporation by public advertisement in any newspaper printed in Boston, two weeks successively before the day of meeting.

SECTION 5. *Be it further enacted*, That this Act shall be subject to be altered, or amended, or repealed at any time, at the will of the Legislature.

Approved, March 4, 1831.

AMERICAN INSTITUTE OF INSTRUCTION.

On the 15th of March, 1830, a meeting of teachers and other friends of education was held at the Columbian Hall in Boston. It was continued by adjournment from day to day until the 19th, and occupied with statements relative to the condition and wants of schools, in different parts of the New England States. It was thought that advantages would arise from future meetings of a similar kind, and from the formation of a society of teachers.

A committee was accordingly chosen on the 18th, to prepare a Constitution for such a society, and to take measures for a future meeting. E. Bailey, B. D. Emerson, A. Andrews, G. B. Emerson, and G. F. Thayer, of Boston, H. K. Oliver, of Salem, and J. Wilder, of Watertown, were this committee.

The work assigned them was executed at several meetings of the Committee, held in April, May, and June. The sketch of a Constitution was formed; and, in order that the Convention, which might be assembled to take it into consideration, might be usefully occupied in the intervals of business, it was determined to invite gentlemen to give Lectures before the Convention, upon subjects of interest to the cause of education.

Such are the origin and occasion of the Discourses which have been annually published by the American Institute of Instruction.

The Committee invited the lecturers, and suggested the subjects. Everything else was left entirely to the lecturers. Their opinions are their own. Perfect uniformity could not be expected from men who came from different and distant parts of the country, and who met for the first time at this Convention. This free expression of opinions, independently formed, will not, certainly, be considered unfavorable to the eliciting of truth.

Agreeably to their instructions, the Committee called a meeting, by invitations extensively circulated though the country, in the newspapers. The time of the summer holidays, the season of literary anniversaries, was thought most favorable to a general attendance.

The Convention met on the 19th of August, in the Representatives' Hall, at Boston. It consisted of several hundred persons, most of them actual teachers, from sixteen different States of the Union. It was organized by the choice of William B. Calhoun, of Springfield, as Chairman, and Geo. B. Emerson and Dr. J. W. M'Kean of Boston, as Secretaries of the Convention. In the subsequent absence of Mr. Calhoun, William Sullivan, of Boston, was called to the chair.

The Convention proceeded immediately to discuss the draft of a Constitution which was reported by the Committee. This discussion occupied a large portion of four days, and terminated in the unanimous adoption of the Constitution, which follows. The chief alterations from the original draft are in the preamble, which was first offered in the Convention, and in articles first and fourth. A less comprehensive and assuming name, "*The New England Association of Teachers,*" had been offered by the Committee. But as several of the Middle, Southern, and Western States were represented in the Convention, and many persons, not

teachers, were desirous of belonging to the society which was to be formed, it became obviously proper to adopt a name which should exclude none.

No country, it has often been remarked, has so great an interest in the education of its citizens as this. Not only private welfare and happiness, and the advancementof the arts and sciences, but the institutions of public justice, the privileges of civil and religious liberty, and our very existence as a free republic, depend on a high state of moral and intellectual culture.

The formation of the Institute, it is hoped, will do something towards elevating the standard and increasing the efficiency of popular instruction.

It will furnish the means, by the coöperation of its members, of obtaining an exact knowledge of the present condition of the schools, in all parts of the country. It will tend to render universal, so that it shall pervade every district and village, a strong conviction of the paramount national importance of preserving and extending the means of popular instruction; thus securing the aid of multitudes of fellow-laborers in every portion of the country. It will tend to raise the standard of the qualifications of instructors, so that the business of teaching shall not be the last resort of dulness and indolence, but shall be considered, as it was in the days of republican Greece, an occupation worthy of the highest talents and ambition. It will hardly fail to show that education is a science, to be advanced, like every other science, by experiment; whose principles are to be fixed, and its capacities determined by experiment; which is to be entered upon by men of a philosophical mind, and pursued with a philosophical spirit It will be likely to bring forward the modes and objects of instruction in foreign nations and ancient times, and their applicability

to the state of things among ourselves. It cannot fail to enlist openly, on the side of popular education, the highest intellect and influence in the nation. If it accomplish these, or any of these objects, it will amply reward the labors of all who have acted in its formation. And that it will have this *tendency*, the feelings of the teachers who attended the Convention may be appealed to in proof. Great numbers of these had come hundreds of miles, some more than five hundred, to be present on this occasion.

Many a teacher, on the first morning of the Convention, must have ascended the steps that led to the Hall of Representatives, and looked out upon the unequalled prospect commanded by this chosen spot in the "City of the Pilgrims," with a sense of loneliness, and of doubt and misgiving; but when he beheld the numbers that came flocking from near and distant parts, and saw the earnestness with which they were engaged in the good cause, and the ability evinced in conducting the business of the Convention, every one must have gone home to his solitary duties, strengthened and cheered by the thought, that strong hands were in the work, and that he was no longer toiling alone.

CONSTITUTION

OF THE

AMERICAN INSTITUTE OF INSTRUCTION.

PREAMBLE.

We, whose names are hereunto subjoined, pledging our zealous efforts to promote the cause of popular education, agree to adopt the following Constitution, and to obey the By-laws made in conformity thereto.

ARTICLE I. — NAME AND OBJECT.

The Society shall be known by the title of the American Institute of Instruction. Its object shall be the diffusion of useful knowledge in regard to education.

ARTICLE II. — MEMBERS.

1. Any gentleman of good moral character, interested in the subject of Education, may become a member of this Institute, by signing this Constitution, and paying at the time of his admission, a fee of one dollar; * enjoying

* Gentlemen residing at a distance, who wish to join the Institute, may do so by sending to the Treasurer one dollar, and authorizing him to sign their names to the Constitution.

thenceforward all the privileges of membership, without additional expense.

2. Honorary members may be elected by the Institute, at the recommendation of two thirds of the Directors present at any stated meeting of that Board.

3. For dishonorable or immoral conduct, a member may be dismissed from the Society, by a vote of two thirds of the members present, at any regular meeting.

4. Ladies engaged in the business of instruction, shall be invited to hear the Annual Address, Lectures, and Reports of Committees on subjects of Education.

ARTICLE III. — MEETINGS.

1. The Annual Meeting of the Institute shall be held in August, at such time and place as the Board of Directors shall appoint.

2. Special meetings may be called by the Directors.

3. Due notice of the meetings of the Society shall be given in the public journals.

ARTICLE IV. — OFFICERS.

1. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, an Assistant Recording Secretary, two Corresponding Secretaries (one Foreign, the other Domestic), a Treasurer, three Curators, three Censors, and twelve Counsellors; who shall constitute a Board of Directors.

2. The officers shall be elected annually, in August, by ballot.

ARTICLE V. — DUTIES OF OFFICERS.

1. The President, or, in his absence, one of the Vice-

Presidents, or, in their absence, a President *pro tempore*, shall preside at the meetings of the Institute.

2. The Recording Secretary shall notify all meetings of the Society, and of the Board of Directors; and he shall keep a record of their transactions.

3. The Corresponding Secretaries, subject to the order of the Board of Directors, shall be the organs of communication with other societies, and with individuals.

4. The Treasurer shall collect and receive all moneys of the Institute, and shall render an accurate statement of all his receipts and payments, annually, and whenever called upon by the Board of Directors; to whom he shall give such bonds for the faithful performance of his duty, as they shall require. He shall make no payment except by their order.

5. To the Board of Directors shall be intrusted the general interest of the Society, with authority to devise and carry into execution such measures as may promote its objects. It shall be their duty to appoint some suitable person to deliver an address before the Institute, at their Annual Meeting; to select competent persons to serve on Standing Committees, or to deliver lectures, on such subjects relating to education as they may deem expedient and useful; to collect such facts as may promote the general objects of the Society; and to provide convenient accommodations for the meetings. They shall, at the Annual Meeting, exhibit their records, and report to the Institute. They shall have power to fill all vacancies in their Board, from members of the Society, and make By-Laws for its government.

6. It shall be the particular duty of the Curators to select books, and to take charge of the Library of the Institute.

7. The Censors shall have authority to procure for publication the Annual Address and Lectures. It shall be their duty to examine the Annual Reports of the Standing Committees, and all other communications made to the Society; and to publish such of them, as, in their estimation, may tend to throw light on the subject of education, and aid the faithful instructor in the discharge of his duty.

8. It shall be the duty of the President, the Vice-Presidents, and Counsellors, severally, to recommend to the consideration of the Board of Directors such subjects of inquiry, as, in their opinion, may best advance the great objects of the Institute.

9. Stated meetings of the Board of Directors shall be held on the first Saturday in January; and on the day of the Annual Meeting of the Institute in August.

ARTICLE VI. — BY-LAWS AND AMENDMENTS.

1. By-Laws, not repugnant to this Constitution, may be adopted at any regular meeting.

2. This Constitution may be altered or amended, by a vote of two thirds of the members present at the Annual Meeting, provided two thirds of the Directors, present at a stated meeting, shall agree to recommend the proposed alteration or amendment.

BY-LAWS.

I. At all meetings of the Board of Directors, seven members shall be necessary to constitute a quorum to do business.

II. The Board of Directors shall annually choose a Committee on Finance, whose duty it shall be to audit the accounts of the Treasurer, and, under the control of the Board of Directors, to draw orders on the Treasurer for the payment of charges against the Institute.

III. It shall be the duty of the Recording Secretary, on application of any two Directors, to call special meetings of the Board.

MEETINGS OF THE

AMERICAN INSTITUTE OF INSTRUCTION.

DATE.	PLACE.	PRESIDENT.	SECRETARY.
1830	Boston, Mass.	Francis Wayland.	Gideon F. Thayer.
1831	Boston, Mass.	Francis Wayland.	Gideon F. Thayer.
1832	Boston, Mass.	Francis Wayland.	Peter Mackintosh.
1833	Boston, Mass.	William B. Calhoun.	Alfred W. Pike.
1834	Boston, Mass.	William B. Calhoun.	Alfred W. Pike.
1835	Boston, Mass.	William B. Calhoun.	Aaron B. Hoyt.
1836	Boston, Mass.	William B. Calhoun.	Thomas Cushing, Jr.
1837	Worcester, Mass.	William B. Calhoun.	Thomas Cushing, Jr.
1838	Lowell, Mass.	William B. Calhoun.	Thomas Cushing, Jr.
1839	Springfield, Mass.	William B. Calhoun.	Thomas Cushing, Jr.
1840	Providence, R. I.	James G. Carter.	Thomas Cushing, Jr.
1841	Boston, Mass.	George B. Emerson.	Thomas Cushing, Jr.
1842	New Bedford, Ms.	George B. Emerson.	Thomas Cushing, Jr.
1843	Pittsfield, Mass.	George B. Emerson.	Solomon Adams.
1844	Portland, Maine.	George B. Emerson.	Samuel S. Greene.
1845	Hartford, Conn.	George B. Emerson.	William A. Shepard.
1846	Plymouth, Mass.	George B. Emerson.	John D. Philbrick.
1847	Concord, N. H.	George B. Emerson.	John D. Philbrick.
1848	Bangor, Maine.	George B. Emerson.	John D. Philbrick.
1849	Montpelier, Vt.	Gideon F. Thayer.	Charles Northend.
1850	Northampton, Ms.	Gideon F. Thayer.	John Batcheldor.
1851	Keene, N. H.	Gideon F. Thayer.	Jacob Batcheldor.
1852	Troy, N. Y.	Gideon F. Thayer.	Charles E. Valentine.
1853	New Haven, Conn.	Thomas Sherwin.	Daniel B. Hagar.
1854	Providence, R. I.	Thomas Sherwin.	Daniel B. Hagar.
1855	Bath, Maine.	Thomas Sherwin.	Daniel B. Hagar.
1856	Springfield, Mass.	John Kingsbury.	John Kneeland.
1857	Manchester, N. H.	John Kingsbury.	John Kneeland.
1858	Norwich, Conn.	John D. Philbrick.	Benjamin W. Putnam.
1859	New Bedford, Ms.	John D. Philbrick.	Benjamin W. Putnam.
1860	Boston, Mass.	Daniel B. Hagar.	William E. Sheldon.
1861	Brattleboro, Vt.	Daniel B. Hagar.	William E. Sheldon.
1862	Hartford, Conn.	Admiral P. Stone.	Samuel W. Mason.
1863	Concord, N. H.	Admiral P. Stone.	Samuel W. Mason.

CATALOGUE

OF THE

BOOKS

BELONGING TO THE

AMERICAN INSTITUTE OF INSTRUCTION.

CATALOGUE.

Abbott, Jacob. The Little Philosopher, for Schools and Families. Boston: 1833. 12°.

Abbott, Messrs. The Mount Vernon Reader, a Course of Reading Lessons, selected with reference to their Moral Influence on the Hearts and Lives of the Young. Boston: 1835. 12°.

Abridgment of Murray's English Grammar. *Vide* Alger (Israel, Jr.)

Academical (The) Speaker. *Vide* Emerson (B. D.)

Adams, Daniel. Geography: or, A Description of the World. In three parts. Part I.—Geographical Orthography. Part II.—A Grammar of Geography. Part III.—A Description of the Earth. Boston: 1831. 12°.

Algebra.—

Bailey, Ebenezer. First Lessons in Algebra. Boston: 1833. 12°.

—— Same. Boston: 1834. 12°.

Colburn, Warren. An Introduction to Algebra. Boston: 1831. 12°.

Grund, F. J. Exercises in Algebra. Boston: 1833. 12°.

Alger, Israel, Jr. Abridgment of Murray's English Grammar, with an Appendix, containing exercises in Orthography, in Parsing, in Syntax, and in Punctuation. Designed for the younger classes of learners. Boston: 1831. 12°.

— The English Teacher, or Private Learner's Guide: containing a new arrangement of Murray's Exercises and Key. Boston: 1824. 12°.

— Murray's English Exercises. Boston: n. d. 12°.

— The Pronouncing Testament. The New Testament of our Lord and Saviour Jesus Christ. Boston: 1830. 12°.

Allen, Joseph. Easy Lessons in Geography and History, designed for the Use of the Younger Classes in the New England Schools. To which are prefixed the Elements of Linear Drawing. Boston: 1829. 12°.

American (The) Almanac and Repository of Useful Knowledge for the years 1830, 1831, 1832, 1837,— vols. I., II., III , VIII. Boston: n. d. 12°.

American (The) Annual Register; for the year 1830—31. Boston: 1832. 12°.

American Annals of Education and Instruction, for the years 1832, 1833, 1834, — vols. II., III., IV. Being a continuation of the American Journal of Education. Boston: 1832-4. 12°.

American (The) Arithmetic. *Vide* Robinson (James).

American (The) Class Reader. *Vide* Wilson (George).

American (The) First Class Book. *Vide* Pierpont (John).

American Institute of Instruction. The Lectures delivered before the American Institute of Instruction. Including the Journal of Proceedings and a List of the Officers. Published under the direction of the Board of Censors. 33 vols. Boston: 1831-61; vols. I. — IX. 8°, X. — XXXIII. 12°.

Vol. for 1830. Introductory Lecture. By Francis Wayland, Jr. Lecture I.—On the Importance of Physical Education. By J. C. Warren, M. D. II.—On the Development of the Intellectual Faculties, and on teaching Geography. By James G. Carter. III.—The Infant School System of Education, and the extent to which it may be advantageously applied to all Primary Schools. By William Russell. IV.—On the Spelling of Words, and a Rational Method of teaching their Meaning. By G. F. Thayer. V.—On Lyceums and Societies for the Diffusion of Useful Knowledge. By Nehemiah Cleaveland. VI.—On the Practical Method of teaching Rhetoric. By Lemuel P. Newman. VII.—On Geometry and Algebra, as Elementary Branches of Education. By F. J. Grund. VIII.—On the Advantages and Defects of the Monitorial System. By Henry K. Oliver. IX.—On Vocal Music as a Branch of Common Education. By William C. Woodbridge. X. — On the Importance of Linear Drawing, and

on the methods of teaching the art in Common Schools and Seminaries. By Walter K. Johnson. XI. — On the teaching of Arithmetic. By Warren Colburn. XII. — On Classical Learning. By Cornelius C. Felton. XIII. — On the Construction and Furnishing of Schoolhouses, and on School Apparatus. By William J. Adams.

1831. Introductory Lecture. By James Walker. Lecture I. — On the Education of Females. By George B. Emerson. II. — On Moral Education. By Jacob Abbott. III. — On the Usefulness of Lyceums. By S. C. Phillips. IV. — On the Education of the Five Senses. By William H. Brooks. V. — On the Means which may be employed to stimulate the Student without the aid of Emulation. By John L. Parkhurst. VI. — On Grammar. By Goold Brown. VII. — Influence of Academies and High Schools on Common Schools. By William C. Fowler. VIII. — On Natural History as a branch of Common Education. By Clement Durgin. *Essay on Schoolhouses.*

1832. Introductory Discourse. By Francis C. Gray. Lecture I. — On the Best Methods of teaching the Living Languages. By George Ticknor. II. — On some of the Diseases of Literary Life. By George Hayward. III. — On the Utility of Visible Illustrations. By Walter K. Johnson. IV. — On the Moral Influence of Physical Science. By John Pierpont. *Prize Essay* on the teaching of Penmanship. By B. B. Foster. V. — On the Nature and Means of Early Education, as deduced from Experience. By A. B. Alcott. VI. — On teaching Grammar and Composition. By Asa Rand.

1833. Introductory Lecture. By William Sullivan. Lecture I. — On the Importance of a Knowledge of the Principles of Physiology to Parents and Teachers. By Edward Reynolds. II. — On the Classification of Schools. By Samuel M. Burnside. III. — On Primary Education. By Gardner P. Perry. IV. — On Emulation in Schools. By Leonard Withington. V. — On the best method of teaching the Ancient Languages. By Alpheus S. Packard. VI. — On Jacotot's Method of Instruction. By George W. Green. VII. — On the best method of teaching Geog-

raphy. By W. C. Woodbridge. VIII. — On the Necessity of Educating Teachers. By Samuel R. Hall. IX. — On the Adaptation of Intellectual Philosophy to Instruction. By Abijah R. Baker. X. — On the best mode of teaching Natural Philosophy. By Benj. Hale.

1834. Introductory Lecture. By Caleb Cushing. Lecture I. — On the best method of Fixing the Attention of the Young. By Warren Burton. II. — On the Improvement which may be made in the condition of Common Schools. By Stephen Farley. III. — The Duties of Parents, in regard to the Schools where their Children are instructed. By Jacob Abbott. IV. — On Maternal Instruction, and Management of Infant Schools. By M. M. Carll. V. — On teaching the Elements of Mathematics. By Thomas Sherwin. VI. — On the Dangerous Tendency to Innovations and Extremes in Education. By Hubbard Winslow. VII. — On Uniting in a System of Education, Manual with Mental Labor. By Beriah Green. VIII. — On the History and Uses of Chemistry. By C. T. Jackson. IX. — On the Introduction of Natural History as a study to Common Schools. By A. A. Gould. X. — On the Science of Government as a branch of Popular Education. By Joseph Story.

1835. Introductory Lecture. By W. H. Furness. Lecture I. — On the Study of the Classics. By A. Crosby. II. — On a Proper Education for an Agricultural People. By Samuel Nott, Jr. III.—On the Political Influence of Schoolmasters. By E. Washburn. IV. — On the State and Prospects of the German Population of this Country. By H. Bokum. V. — On Religious Education. By R. Park. VI. — On the Importance of an Acquaintance with the Philosophy of the Mind to an Instructor. By J. Gregg. VII. — On the Ends of School Discipline. By Henry L. McKean. VIII. — On the Importance and Means of Cultivating the Social Affections among Pupils. By J. Blanchard. IX.— On the Meaning and Object of Education. By T. B. Fox. X. — On the Management of a Common School. By T. Dwight. XI. — On Moral and Spiritual Culture in early Education. By R. C. Waterston. XII.

— On the Moral Uses of the study of Natural History. By W. Channing. XIII. — On Schools of the Arts. By W. Johnson.

1836. (Wanting.)

1837. Introductory Lecture. By Rev. Elisha White. Lecture I. — On the Study of the Classics. By John Mulligan. II. — On Moral Education. By Joshua Bates. III. — On the Study of Natural History. By John Lewis Russell. IV. — On the Comparative Merits of Private and Public Schools. By Theodore Edson. V. — On Education. By David Fosdick, Jr. VI. — On the Relation subsisting between the Trustees and the Faculty of a University, &c. By Jasper Adams. VII. — School Reform, or Teachers' Seminaries. By Charles Brooks. VIII. — On the Teaching of Composition in Schools. By R. G. Parker. IX. — On the Evils of the Present System of Primary Instruction. By Thomas H. Palmer. X. — On Reading and Declamation. By William Russell.

1838. Lecture I. — On the Literary Responsibility of Teachers. By Charles White. II. — The Head and the Heart; or, The Relative Importance of Intellectual and Moral Culture. By Elisha Bartlett. III. — On the Practicability and Expediency of Introducing Vocal Music as a branch of Education into our Common Schools. By Joseph Harrington, Jr. IV. — On Model Schools. By Thomas D. James. V. — Observations on the School System of Connecticut. By Denison Olmsted. VI. — On the teaching of English Grammar. By Richard G. Parker. VII. — On the Mutual Duties of Parents and Teachers. By David P. Page. VIII. — Men the subject of Education. By Samuel G. Goodrich.

1839. (Wanting.)

1840. Lecture I. — Intellectual Education in Harmony with Moral and Physical. By Joshua Bates. II. — On the Results to be aimed at in School Instruction and Dicipline. By T. Cushing, Jr. III. — On the Duty of Visiting Schools. By Thomas A. Greene. IV. — On the Objects and Means of School Instruction. By A. B. Muzzey. V. — On Courtesy, and its Connection with School In-

struction. By G. F. Thayer. VI. — On the Brain and the Stomach. By Usher Parsons, M. D. VII. — Common Complaints made against Teachers. By Jacob Abbott.

1841. Lecture I. — On the best mode of preparing and using Spelling-books. By Horace Mann. II. — On the best method of exercising the different Faculties of the Mind. By Wm. B. Fowle. III. — On the Education of the Laboring Class. By Theodore Parker. IV. — On the Importance of the Natural Sciences in our system of Popular Education. By A. Gray. V. — Moral Culture essential to Intellectual Education. By E. W. Robinson. VI. — On Simplicity of Character, as affected by the Common Systems of Education. By J. S. Dwight. VII. — On the Use of the Globes in teaching Geography and Astronomy. By A. Fleming. VIII. — On the Elementary Principles of Constitutional Law, as a Branch of Education in Common Schools. By Edward A. Lawrence.

1842. Lecture I. — On Moral Education. By George B. Emerson. II. — On Universal Language. By Samuel G. Howe. III. — On the Girard College. By E. C. Wines. IV. — The Schoolroom as an Aid to Self-Education. By A. B. Muzzey. V. — On the Moral Responsibility of Teachers. By William H. Wood. The Teacher's Daily Preparation. (From the German.)

1843. Lecture I. — The Bible in Common Schools. By Heman Humphrey, D. D. II. — The Classification of Knowledge. By Solomon Adams. III. — The Moral Dignity of the Teacher's Office. By Prof. J. H. Agnew. IV. — A few of the "Hows" of School-keeping. By Roger S. Howard. V. — Advancement in the Means and Methods of Public Instruction. By David P. Page. VI. — On Reading. By Cyrus Peirce. VII. — Some of the Duties of the Faithful Teacher. By Alfred Greenleaf. VIII. — Some of the Defects of our System of Education. By R. B. Hubbard. IX. — The Importance of our Common Schools. By S. J. May.

1844. Wanting.

1845. Lecture I. — Dignity of the Teacher's Office. By Joel Hawes, D. D. II. — The Duties of Examining Com-

mittees. By Prof. E. D. Sanborn. III. — On the Beau Ideal of the Perfect Teacher. By Denison Olmsted, LL.D. IV.— On the Necessity of the Study of Physiology. By Edward Jarvis. V. — On Intellectual Arithmetic. By F. A. Adams. VI. — On County Teachers' Institutes. By Salem Town. VII. — On the best Method of Teaching Geography. By Wm. B. Fowle. VIII. — On Vocal Music in Common Schools. By A. N. Johnson. IX. — On the Connection between Geography and History. By George S. Hillard.

1846. Lecture I. — Home Preparation for School. By Jason Whitman. II. — The Influence of Moral upon Intellectual Improvement. By H. B. Hooker. III. — The Essentials of a Common School Education, and the Conditions most favorable to their Attainment. By Rufus Putnam. IV. — The Education of the Faculties, and the Proper Employment of Young Children. By Samuel J. May. V. — The Obligation of Towns to elevate the character of our Common Schools. By Luther B. Lincoln. VI. — Importance of cultivating Taste in Early Life. By Ariel Parish. VII. — On Phonotypy and Phonography. By Stephen P. Andrews. VIII. — On the Study of the English Language. By D. Huntington.

1847. Lecture I. — On the Study of Language. By Hubbard Winslow. II. — On the Appropriateness of Studies to State of Mental Improvement. By Thomas P. Rodman.

1848. Lecture I. — Failures in Teaching. By John Kingsbury. II. — The Coöperation of Parents and Teachers. By Jacob Bachelder. III. — The Qualifications of the Teacher. By Rev. Nathan Munroe. IV. — On School Government. By J. D. Philbrick. V. — The Improvement of Common Schools. By Wm. D. Swan.

1849. Lecture I. — The Defect of the Principle of Religious Authority in Modern Education. By John H. Hopkins, D. D. II. — The Education demanded by the Peculiar Character of our Civil Institutions. By Benjamin Labaree, D. D. III. — Earnestness. By Roger S. Howard. IV.—The Essentials of Education. By Thomas H. Palmer.

V. — The Claims of Natural History as a Branch of Common School education. By William O. Ayers. VI. — Education the Condition of National Greatness. By E. D. Sanborn. VII. — The Duties of Legislatures in Relation to the Public Schools in the United States. By Rev. Charles Brooks. VIII. — Practical Education. By W. C. Goldthwait.

1850. Lecture I. — God's Plan of Educating Man. By C. C. Chase. II. — Political Economy, as a Study for Common Schools. By Amasa Walker. III. — On the Importance of Early Training. By Solomon Jenner. IV. — Characteristics of the True Teacher. By John D. Philbrick. V. — The Influence of the Social Relations in the West upon Professional Usefulness and Success. By Edward Wyman.

1851. Lecture I. — Teachers' Morals and Manners. By Henry K. Oliver. II. — The Supervision of Schools. By D. B. Hagar. III. — The Teacher of the Nineteenth Century. By Thomas Cushing, Jr. IV. — Importance of Moral and Religious Education in a Republic. By William D. Northend. V. — The Manifestations of Education in Different Ages. By Samuel W. Bates. VI. — On the Present Condition and Wants of Common Schools. By L. W. Leonard. VII. — Methods of teaching Spelling. By Christopher A. Greene. VIII. — Physical Education. By Darwin H. Ranney.

1852. Lecture I. — On the Incentives to Mental Culture among Teachers. By James D. Butler. II. — On Dr. Thomas Arnold. By Joshua Bates, Jr. III. — Self Reliance. By William H. Wells. IV. — The School System of the State of New York. By Joseph McKeen. V. — Essential Elements in American Education. By Charles W. Wheeler. VI. — Drawing a means of Education. By William J. Whitaker.

1853. Prize Essay. — On the means of producing a Systematical Development of the Mental Faculties. By Edward A. H. Allen. Lecture I. — The Life and Character of Pestalozzi. By Hermann Krusi. II. — On the Use of Rules in teaching Reading. By Francis T. Russell.

1854. Introductory Lecture. By Francis Wayland. Lecture I. — The Importance which should be given to Facts in Education. By Worthington Hooker. II. — The Claims of Classical Culture upon the Attention of American Teachers and American Schools. By Elbridge Smith. III. — Education an Artistic Work. By E. B. Huntington. IV. — The Right Use of the Passions and Emotions in the work of Intellectual Culture and Development. By Edward Beecher.

1855. Lecture I. — Claims of Teaching to the rank of a distinct Profession. By B. F. Tweed. II. — Geometry the Foundation of Learning. By Thomas Hill. III. — The Moral Office of the Teacher. By G. Reynolds. IV. — Strength and Beauty in the Education of our Daughters. By Edward P. Watson. V. — Unconscious Tuition. By F. D. Huntington.

1856. Introductory Lecture. By President Walker. Lecture I. — The Intrinsic Nature and Value of Learning, and its Influence upon Labor. By George S. Boutwell. II. — Mental Science as a Branch of Education. By Joseph Haven. III. — The Education required by the Times. By Thomas M. Clark. A Discussion. — The Relative Importance of Ancient Classical and of Scientific Studies in an American System of Education. By J. L. Lincoln and Thomas Sherwin.

1857. Lecture I. — Moral Education. By George H. Calvert. II. — Some of the Erroneous Opinions that are prevalent in the community upon the subject of Education. By Daniel Mansfield. III. — The Study of English in an Elementary Course of Education. By R. P. Dunn. IV. — Self-culture and Self-reliance. By J. W. Bulkley.

1858. Lecture I. — Physical Development, and its relation to Mental and Spiritual Development. By S. K. Calthrop. II. — Modern Notions of a Practical Education. By John Foster. III. — Words fitly Spoken. By T. W. Valentine. Drawing as a Branch of Education. By B. W. Putnam.

1859. Lecture I. — Primary Schools. By Charles Northend. II. — Aids to the Study of the Classics. By E. D.

Sanborn. III. — The School the Ally of the Pulpit. By John P. Gulliver.

1860. Lecture I. — The School of Modern Greece. By C. C. Felton. II. — The Masquerade of the Elements. By E. L. Youmans. III. — The Necessity of Education in a Free State. By M. T. Brown. IV. — The Province of Legislation in regard to Education. By Rev. A. H. Quint.

1861. Lecture I. — Christian Culture in Public Schools. By Anson Smyth. II. — Some of the Privileges and Pleasures of Teachers. By Henry E. Sawyer. III. — The Bearings of Popular Education upon Civilization. By T. D. Adams. IV. — The Liberal Education of Woman. By Leander Wetherell.

1862. Lecture I. — Conservatism of Education. By Samuel Eliot. II. — Progress of Learning in Europe. By L. Hall Grandgent. III. — A Suggestion Respecting the Study of Nature. By Joshua Kendall. IV. — The Relation of the Teacher to advancing Civilization. By David N. Camp.

American (The) Journal of Science and Arts. Conducted by Benjamin Silliman. Vols. XX.—XXXII. (Vols. 30 and 31 wanting.) New Haven: 1831-37. 8°.

American Moral Tales, for Young Persons. With ten engravings. 4 vols. Boston: 1832. 12°.

American (The) Quarterly Register. Vol. IV. Conducted by B. B. Edwards. Boston: 1832. 8°.

American (The) Quarterly Review. Vols. I.—XXI. 1827-1837. (Vols. XVIII. and XX. wanting.) Philadelphia: 1827-1837. 8°.

American Universal Geography. *Vide* Blake (J. L.)

Analytical (The) Reader. *Vide* Putnam (Samuel).

Annual (The American) Register: for the year 1830-31. Boston: 1832. 12°.

Annual Report of the Superintendent of Common Schools of the State of New York, together with the Reports of County Superintendents. Made to the Legislature, January 15, 1845. Albany: 1845. 8°.

Annals of Yale College. *Vide* Baldwin (Eben).

Appendix to Rudiments to Gesture. *Vide* Knowles (J. S.)

Arithmetic.—

American (The) Arithmetic. *Vide* Robinson (James).

Chase, Pliny E. The Common School Arithmetic, designed for learners of every class. Worcester: n. d. 12°.

Child's (The) Arithmetic. *Vide* Fowle (Wm. B.)

Colburn, Warren. Arithmetic on the Inductive Method of Instruction: being a sequel to Intellectual Arithmetic. Boston: 1830. 12°.

— Intellectual Arithmetic upon the Inductive Method of Instruction. Boston: 1831. 12°.

Common (The) School Arithmetic. *Vide* Chase (Pliny E.)

Davis, Charles. Grammar of Arithmetic; or, An Analysis of the Language of Figures and Science of Numbers. New York: 1850. 12°.

Emerson, Frederick. The North American Arithmetic. Part Second, uniting Oral and Written Exercises, in corresponding chapters. Boston: 1832. 12°.

—— Same. 1834. (2 cops.)

—— Same. 1835.

— A Key to the North American Arithmetic. Part Second, for the use of Teachers. Boston: 1835. 12°.

—— Same. 1837. (4 cops.)

— A Key to the North American Arithmetic. Part Third. Boston: 1834. 12°.

—— Same. 1836. (4 cops.)

— The North American Arithmetic. Part Third, for Advanced Scholars. Boston: 1834. 12°. (2 cops.)

Fowle, Wm. B. The Child's Arithmetic; or, The Elements of Calculation, in the spirit of Pestalozzi's Method, for the use of Children between the ages of three and seven years. Boston: 1830. 16°.

Grammar of Arithmetic. *Vide* Davies (Charles).

North (The) American Arithmetic. *Vide* Emerson (Frederick).

Perkins, George R. An Elementary Arithmetic, designed for Academies and Schools: also serving as an Introduction to the Higher Arithmetic. New York: 1850. 12°.

Robinson, James. The American Arithmetic; in which the

Science of Numbers is theoretically explained and practically applied. Boston: 1825. 12°.

Shaw, Oliver A. A Description of the Visible Numerator, with Instructions for its Use. Boston: 1832. 8°. (3 cops.)

Smith, Roswell C. Practical and Mental Arithmetic, on a New Plan, in which Mental Arithmetic is combined with the use of the Slate. Boston: n. d. 12°.

Temple, Samuel. A Concise Introduction to Practical Arithmetic; in which all the Rules which occur in common business are applied to the Federal Currency. Boston: 1827. 12°.

Visible Numerator. *Vide* Shaw (Oliver A.)

Willson, George. A Practical and Theoretical System of Arithmetic, containing several new methods of operation, and a new system of Proportion. . . . Also, a Treatise on Mensuration, and a brief practical system of Book-keeping. Canandaigua: 1836. 12°.

Art (The) of Reading; or, The Rules for the attainment of a Just and Correct Enunciation of Written Language. Mostly selected from Walker's Elements of Elocution, and adapted to the use of Schools. Boston: 1826. 12°.

Astronomy. —

Blake, J. L. First Book in Astronomy, adapted to the use of Common Schools. Illustrated with Steel Plate Engravings. Boston: 1831. 8°. (2 cops.)

Elements of Astronomy. *Vide* Wilkins (J. H.)

First Book in Astronomy. *Vide* Blake (J. L.)

Introduction to Astronomy. *Vide* Olmsted (Denison).

Olmsted, Denison. An Introduction to Astronomy; designed as a text-book for the students of Yale College. New York: 1839. 8°.

Vose, John. A System of Astronomy on the principles of Copernicus. Concord: 1827. 8°.

Wilkins, John H. Elements of Astronomy, illustrated by Plates. With Questions. Boston: 1831. 19°.

Worcester, Samuel. The Young Astronomer. Boston: 1831. 16°.

Young (The) Astronomer. *Vide* Worcester (Samuel).

Babington, T. A Practical View of Christian Education. With

a Preliminary Essay, by T. H. Gallaudet. Hartford: 1831. 12°.

Bailey, Ebenezer. First Lessons in Algebra, being an easy introduction to that science; designed for the use of Academies and Common Schools. Boston: 1833. 12°.

—— Same. 1834. 12°.

— The Young Ladies' Class Book; a selection of Lessons for Reading, in Prose and Verse. Boston: 1831. 12°.

Bakewell, Frederick C. Philosophical Conversations: in which are familiarly explained the cause of many daily occurring Natural Phenomena. With notes and questions for review, by Ebenezer Bailey. Boston: 1833. 12°.

Baldwin, Ebenezer. Annals of Yale College, in New Haven, Connecticut, from its foundation to the year 1831. With an Appendix, containing statistical tables, and exhibiting the present condition of the Institution. New Haven: 1831. 8°.

Barbaroux, C. O. L' Histoire des États Unis D'Amerique. Boston: 1832. 12°.

Barnum, H. L. The First Book of Geography, connected with Spelling, Reading, and Writing; illustrated by thirty maps, and many other engravings, for Schools and Families. Boston: 1832. 12°. (2 cops.)

— The Child's First Book of Spelling and Reading, arranged on a new and improved plan. Boston: 1832. 16°.

The Child's Second Book of Spelling and Reading; connected with the elements of Writing. Boston: 1832. 16°. (4 cops.)

— The Child's Third Book of Spelling and Reading; connected with Writing, Numeration, Mensuration, and the use of Maps. Boston: 1833. 12°. (2 cops.)

Bible Biography, in the form of Questions: with references to Scripture for the Answers. Boston: 1930. 12°.

Biblical (The) Reader. *Vide* Blake (J. L.)

Bibliotheca Classica. *Vide* Lempriere (J.)

Bigelow, Jacob. Elements of Technology, taken chiefly from a Course of Lectures delivered at Cambridge, on the Application of the Sciences to the Useful Arts. Boston: 1829. 8°.

Bingham, Caleb. The Child's Companion; being an easy and concise Reading and Spelling book, for the use of Young Children. Boston: 1831. 12°.

Blaisdale, Silas. First Lessons in Intellectual Philosophy; or A Familiar Explanation of the Nature and Operations of the Human Mind. Boston: 1829. 12°.

Blake, J. L. American Universal Geography, for Schools and Academies. On the principles of Analysis and Comparison. Illustrated by Copperplate and Stereotype Maps. Boston: 1834. 4°.

— The Biblical Reader; or interesting extracts from the Sacred Scriptures; with practical Observations and Questions for the Examination of Scholars. Boston: 1826. 12°.

— Conversations on Vegetable Physiology; comprehending the elements of Botany, with their application to Agriculture. Boston: 1830. 12°.

— First Book in Astronomy, adapted to the use of Common Schools. Illustrated with Steel Plate Engravings. Boston: 1831. 8°. (2 cops.)

— A Geography for Children. Boston: 1831. 12°. (3 cops.)

— The Second Reader, or Juvenile Companion. To be used in Families, or as a Class Book for Schools. Boston: 1833. 12°.

Bolmar, A. A Collection of Colloquial Phrases, on every topic necessary to maintain Conversation; arranged under different heads. Philadelphia: 1831. 12°.

Book-keeping. —

Foster, B. F. A Concise Treatise on Commercial Book-keeping. Boston: 1836. 8°.

Robinson, James. A Compend of Book-keeping by Single Entry. Boston: 1831. 8°. (2 cops.)

Bossuet, M. L'Abbé. The Explanatory and Pronouncing French Word-Book; or, First Step in the French Language. Boston: 1829. 16°.

—— Same. 1832.

— The French Phrase Book, or Key to French Conversation, containing the Chief Idioms of the French Language. Boston: 1830. 16°.

— The Italian and English Phrase Book; serving as a Key to Italian Conversation. Boston: 1828. 16°.

Boston Directory (Stimpson's); containing Names of the Inhabitants, &c. Boston: 1831. 12°.

Boston Reading Lessons for Primary Schools. Boston: 1831. 12°.

Boston School Primer; or, First Book. Boston: 1830. 12°.

Botany. —

Botanical Dictionary. *Vide* Eaton (Amos).

Conversations on Vegetable Physiology. *Vide* Blake (J. L.)

Child's (The) Botany. Boston: 1830. 16°.

—— Same. 1831.

Bradford, T. G. *Vide* Viri Romæ.

British (The) System of Education: being a complete epitome of the improvements and inventions practised by Joseph Lancaster; to which is added, a Report of the Trustees of the Lancaster School at Georgetown College. Georgetown: 1812. 12°.

Brown, Thomas. Lectures on the Philosophy of the Human Mind. 2 vols. Hallowell: 1830. 8°.

Bugard, B. F. French Practical Teacher. A complete Grammar of the French Language on the Progressive System; by which the acquisition of writing and speaking French is made easy. Boston: 1838. 12°.

— French Practical Translator; or, Easy Method of learning to translate French into English. Boston: 1839. 12°.

— A New Treatise on French Pronunciation; or, a Series of Rules by which every person acquainted with the English Language may readily ascertain the French Pronunciation of all words, even of those which do not belong to the French Language. Philadelphia: 1833. 12°.

Cæsar, Caius Julius. Commentarii de Bello Gallico. Accedunt Notulae Anglicae, atque Index Historicus et Geographicus in usum Scholae Bostoniensis. Curavit Fred. P. Leverett. Bostoniae: 1829. 12°.

Campbell, George. The Philosophy of Rhetoric. Boston: 1823. 8°.

Cardell, William S. The Happy Family; or, Scenes of American Life. Designed for well-instructed children of seven years old and upwards. Philadelphia: 1832. 12°.

Caroline. *Vide* Guizot (Madame).

Carpenter, Rev. Lant. *Vide* Systematic Education.

Census of the United States. 1820. 8°.

Charles XII. (Histoire de.) *Vide* Voltaire.

Chase, Pliny E. The Common School Arithmetic, designed for learners of every class. Worcester: n. d. 12°.

Cheever, George B. Studies in Poetry. Embracing notices of the Lives and Writings of the best Poets in the English Language, a copious selection of elegant extracts, a short analysis of Hebrew Poetry, and Translations from the Sacred Poets. Boston: 1830, 12°.

Chemistry, Elements of. *Vide* Grund (F. J.)

Child's (The) Arithmetic. *Vide* Fowle (Wm. B.)

Child's (The) Assistant in Reading. *Vide* Temple (Samuel).

Child's (The) Book of American Geography; designed as an easy and entertaining work for the use of beginners. With sixty engravings. Boston: 1831. 16°.

Child's (The) Book on the Soul. *Vide* Gallaudet (T. H.)

Child's (The) Botany. Boston: 1830. 16°.

—— Same. 1831.

Child's (The) Companion. *Vide* Bingham (Caleb).

Child's (The) History of the United States. *Vide* Goodrich (Charles A.)

Child's (The) Second Book of Spelling and Reading. *Vide* Barnum (H. L.)

Child's (The) Third Book of Spelling. *Vide* Barnum (H. L.)

Christian (The) Examiner and General Review. Vols. X.—XXII. Boston: 1831–37. 8°.

Chronology, Ancient and Modern; being an introduction to the Study of History. On the plan of Rev. David Blair. For the use of Schools. Boston: 1831. 12°.

Ciceronis, M. T., de Officiis Libri Tres. Ex editionibus Oliveti et Ernesto. Accedunt Notae Anglicae. Cura C. K. Dillaway. Bostoniae: 1837. 12°.

— De Senectute et de Amicitia, ex editionibus Oliveti et Ernesti. Accedunt Notae Anglicae Juventuti accommodatæ. Cura C. K. Dillaway. Boston: 1837. 12°.

— Ad Quintum Fratrem Dialogi Tres de Oratore. Ex editionibus Oliveti et Ernesti. Accedunt Notae Angliciae. Cura C. K. Dillaway. 2 Tom. Bostoniae: 1838. 12°.

Classical Dictionary. *Vide* Lempriere (J.)

Classical (A) French Reader. *Vide* Hentz (N. M.)

Classical (The) Speaker. *Vide* Dillaway (C. K.)

Cleveland, C. D. *Vide* Xenophon's Expedition of Cyrus.

Colburn, Warren. Arithmetic on the Inductive Method of Instruction; being a sequel to Intellectual Arithmetic. Boston: 1830. 12°.

— An Introduction to Algebra upon the Inductive Method of Instruction. Boston: 1831. 12°.

— Intellectual Arithmetic, upon the Inductive Method of Instruction. Boston: 1831. 12°.

— Second Lessons in Reading and Grammar, for the use of Schools; chiefly from the works of Miss Edgeworth. Boston: 1831. 12°.

Colloquial Phrases. *Vide* Bolmar (A.)

Colton, J. O. A Greek Reader, consisting of New Selections and Notes; with references to the Grammar of E. A. Sophocles. New Haven: 1839. 8°.

Common (The) School Arithmetic. *Vide* Chase (Pliny E.)

Compend (A) of History. *Vide* Whelpley (Samuel).

Cone, Solomon. The Harmonia: a new collection of easy songs, composed and arranged for one, two, three, or four voices. Albany: 1850. 16°. 2 copies.

Connecticut (The) Annual Register, and United States Calendar for 1832. New London: n. d. 12°.

Connecticut (The) Common School Journal. Published under the direction of the Board of Commissioners of Common Schools. 4 vols. Hartford: 1838–42. 4to.

Conversational Phrases and Dialogues, in English and French. Boston: 1837. 12°.

Conversations on the History of Massachusetts, from its first settlement to the present period; for the use of Schools and Families. By a Youthful Friend. Boston: 1831. 12°.

Conversations on Vegetable Physiology. *Vide* Blake (J. L.)

Davis, Charles. Grammar of Arithmetic; or, An Analysis of the Language of Figures and Science of Numbers. New York: 1850. 12°.

Dickerman, Nathan W. Memoir of N. W. D., who died at Boston, Mass., January 2, 1830, in the eighth year of his age. Boston: 1831. 12°.

Dillaway, Charles K. *Vide* Ciceronis, *Opera.*

— The Classical Speaker. Boston: 1830. 12°.

— *Vide* Erasmus.

Dixon, Edward H. A Treatise on Diseases of the Sexual Organs: adapted to Popular and Professional Reading, and the Exposition of Quackery, professional and otherwise. New York: 1845. 12°.

Drawing. —

Easy Lessons in Perspective. Boston: 1830. 12°.

First Book of the Fine and Useful Arts. *Vide* Perry (M.)

Fowle, Wm. B. Linear Drawing. *Vide* Francoeur (M.)

Francoeur, M. An Introduction to Linear Drawing; translated from the French of M. F. with alterations and additions to adapt it to the use of Schools in the United States. To which are added the Elements of Linear Perspective; and questions on the whole. By Wm. B. Fowle. Boston: 1830. 12°.

Perry, M. S. First Book of the Fine and Useful Arts, for the use of Schools and Lyceums. Boston: 1832. 12°. (2 cops.)

Perspective. Easy Lessons in: including Instructions for Sketching from Nature. Boston: 1730. 12°.

Practical Perspective. *Vide* Thènot (T. P.)

Thènot, T. P. Practical Perspective for the use of Students. Translated from the French of T. P. T. by one of his pupils. New York: 1834. 8°.

Easy (An) Grammar of the French Language. *Vide* Surault (F. M. J.)

Easy Lessons for Learning French, selected from approved Authors. Boston: 1830. 12°.

Easy Lessons in Geography and History. *Vide* Allen (Joseph).

Easy Lessons in Geometry. *Vide* Holbrook (Josiah).

Eaton, Amos. A Botanical Dictionary, being a translation from the French of Louis-Claude Richard. New Haven: 1819. 12°.

Edinburgh Sessional School. *Vide* Wood (John).

Education in France. *Vide* Landais (Napoléon).

Education of Infancy. *Vide* Pestalozzi.

Edwards, B. B. *Vide* The American Quarterly Register.

Elementary Catechism on the Constitution of the United States. *Vide* Stansbury (A. J.)

Elements of Astronomy. *Vide* Wilkins (John H.)

Elements of Criticism. *Vide* Kames (Lord), *Henry Howe.*
Elements of English Composition. *Vide* Irving (David).
Elements of English Grammar. *Vide* Frost (John).
Elements of Geography. *Vide* Worcester (J. E.)
Elements of History. *Vide* Worcester (J. E.)
Elements of Intellectual Philosophy. *Vide* Upham (Thomas C.)
Elements of Technology. *Vide* Bigelow (J.)

Emerson, B. D. The Academical Speaker: a selection of Extracts in Prose and Verse, from Ancient and Modern Authors; adapted for exercises in Elocution. Boston: 1830. 12°.

— The First Class Reader; a selection for Exercises in Reading, from Standard British and American Authors, in Prose and Verse. Boston: 1834. 12°

— Introduction to the National Spelling Book, with easy and progressive Reading Lessons: designed for the use of Primary Schools. Boston: 1831. 12°. (2 cops.)

— The New National Spelling Book, and Pronouncing Tutor: on an improved plan. Boston: 1833. 12°.

— Progressive Primer, and Fourth Class Reader; a First Book for Children. Boston: 1835. 12°.

— The Second Class Reader: designed for the use of the Middle Class of Schools in the United States. Boston: 1834. 12°.

— The Third Class Reader: designed for the use of the Younger Classes in Schools of the United States. Boston: 1834. 12°. (3 cops.)

Emerson, Frederick. A Key to the North American Arithmetic. Part Second, for the use of Teachers. Boston: 1835. 12°.

—— Same. 1837. (4 cops.)

— A Key to the North American Arithmetic. Part Third. Boston: 1834. 12°.

—— Same. 1836. (4 cops.)

— The North American Arithmetic. Part Second, uniting Oral and Written Exercises, in corresponding chapters. Boston: 1832. 12°.

—— Same. 1834. (2 cops.)

—— Same. 1835.

— The North American Arithmetic. Part Third, for Advanced Scholars. Boston: 1834. 12°. (2 cops.)

Emerson, Joseph. Questions, adapted to Whelpley's Compend of History. Boston: 1830. 12°.

—— Same. 1832.

— Questions and Supplement to Goodrich's History of the United States. Boston: 1830. 12°.

England (Concise History of). *Vide* Trimmer (Mrs.)

English Grammar. *Vide* Grammar (English).

English Grammar. *Vide* Murray (Lindley).

— *Vide* Smith (R. C.)

— *Vide* Hamlin (L. F.)

English History; adapted to the use of Schools and Young Persons. New York: 1834. 12°.

English (The) Reader. *Vide* Murray (Lindley).

English (The) Teacher. *Vide* Alger (Israel, Jr.)

Epitome (An) of Geography. *Vide* Worcester (J. E.)

Epitome (An) of History. *Vide* Worcester (J. E.)

Erasmus. Colloquies of E., with a Vocabulary. For Classical Schools. Edited by C. K. Dillaway. Boston: 1833. 12°.

Exercises in Writing French. *Vide* Fowle (Wm. B.)

First Book in Astronomy. *Vide* Blake (J. L.)

First (A) Book of Geography. *Vide* Worcester (Samuel).

First (The) Book of Geography. *Vide* Barnum (H. L.)

First (The) Book of History. For children and youth. By the author of Peter Parley's Tales. Boston: 1831. 12°.

First Book in the Fine and Useful Arts. *Vide* Perry (M. S.)

First Class (The) Reader. *Vide* Emerson (B. D.)

First Lessons in Algebra. *Vide* Bailey (Ebenezer).

First Lessons in Grammar, on the plan of Pestalozzi. By a Teacher in Boston. Boston: 1830. 12°.

First Lessons in Greek. *Vide* Sophocles (E. A.)

First Lessons in Intellectual Philosophy. *Vide* Blaisdale (Silas).

First Spelling Book. *Vide* Kelley (H. J.)

Fisk, Benjamin Franklin. A Grammar of the Greek Language. Boston: 1830. 12°.

— Greek Exercises; containing the substance of the Greek Syntax, illustrated by passages from the best Greek Authors, to be written out from the words given in their simplest form. Boston: 1831. 12°.

— A Key to the Exercises adapted to Fisk's Greek Grammar. Boston: 1831. 12°.

Foster, B. F. A Concise Treatise on Commercial Book-keeping, elucidating the principles and practice of Double Entry, and the Modern Methods of arranging Merchants' Accounts. Boston: 1836. 8°.

— System of Penmanship; or, The Art of Rapid Writing illustrated and explained. To which is added the Angular and Antiangular Systems. Boston: 1835. 8°.

Fourth (A) Book of Lessons for Reading. *Vide* Worcester (S.)

Fowle, William B. The Child's Arithmetic, or the Elements of Calculation, in the spirit of Pestalozzi's Method, for the use of Children between the ages of three and seven years. Boston: 1830. 16°.

— Exercises in Writing French, adapted to French Accidence; or Elements of French Grammar. Boston: 1829. 12°.

— The French Accidence, or Elements of French Grammar. Boston: 1828. 16°.

— Linear Drawing. *Vide* Francoeur (M.)

— Modern Practical Geography, on the plan of Pestalozzi. Boston: 1830. 12°.

Fox, Charles. Progressive Exercises in English Grammar. *Vide* Parker (R. G.)

France. De L'Instruction Publique en France. *Vide* Girardin (E.)

— Education in France. *Vide* Landais (Napoléon).

Francoeur, M. An Introduction to Linear Drawing: translated from the French of M. F.; with alterations and additions to adapt it to the use of Schools in the United States. To which are added the Elements of Linear Perspective, and questions on the whole. By William B. Fowle. Boston: 1830. 12°.

French — (Grammar, Exercises, &c.)

Bossut, M. L'Abbe. The Explanatory and Pronouncing French Word-Book; or, First Step to the French Language. Boston: 1829. 16°.

—— Same. 1832.

— The French Phrase Book, or Key to French Conversation, containing the chief idioms of the French Language. Boston: 1830. 16°.

Bugard, B. F. French Practical Teacher. A complete Grammar of the French Language on the Progressive

System, by which the writing and speaking French is made easy. Boston: 1838. 12°.

— French Practical Translator; or, Easy Method of learning to translate French into English. Boston: 1839. 12°.

— A New Treatise on French Pronunciation; or, A Series of Rules by which every person acquainted with the English Language, may readily ascertain the French Pronunciation of all words, even of those which do not belong to the French Language. Philadelphia: 1833. 12°.

Easy Lessons for Learning French, selected from approved authors. Boston: 1833. 12°.

Fowle, Wm. B. Exercises in Writing French, adapted to French Accidence, or Elements of French Grammar. Boston: 1829. 16°.

— The French Accidence, or Elements of French Grammar. Boston: 1828. 16°.

Hentz, N. M. A Classical French Reader; selected from the best writers of that language in Prose and Poetry. Boston: 1831. 12°.

Parisian Linguist; or an easy method of acquiring a perfect Pronunciation of the French Language without a French Master. Intended for Academies and Schools in the United States, and for American Travellers in Europe. Boston: n. d. 8°.

Surault, F. M. J. An Easy Grammar of the French Language, for young beginners. Boston: 1831. 12°.

Wanostrocht, N. A Grammar of the French Language, with practical exercises. Boston: 1832. 12°. (2 cops.)

Frost, John. Elements of English Grammar: with progressive exercises in Parsing. Boston: 1830. 12°.

— History of Ancient and Modern Greece; illustrated with Maps and Copperplate Engravings. Boston: 1831. 8°.

— Lessons on Things. Intended to improve Children in the practice of Observation, Reflection, and Description; on the system of Pestalozzi. Philadelphia: 1831. 12°.

— Outlines of History: embracing a concise History of the World, from the Earliest Period to the Pacification of Europe in 1815. Philadelphia: 1831. 12°.

Gallaudet, T. H. The Child's Book on the Soul. Part First. Hartford: 1831. 16°.

Geography. —

Adams, Daniel. Geography; or, A Description of the World. In three parts. Part I. Geographical Orthography. Part II. A Grammar of Geography. Part III. A Description of the Earth. Boston: 1831. 12°.

Allen, Joseph. Easy Lessons in Geography and History, designed for the use of the Younger Classes in the New England Schools. To which are prefixed, the Elements of Linear Drawing. Boston: 1829. 12°.

Barnum, H. L. The First Book of Geography, connected with Spelling, Reading, and Writing; illustrated by Thirty Maps, and many other Engravings, for Schools and Families. Boston: 1832. 12°. (2 cops.)

Blake, J. L. American Universal Geography, for Schools and Academies. On the Principles of Analysis and Comparison. Illustrated by Copperplate and Stereotype Maps. Boston: 1834. 4°.

— A Geography for Children. Boston: 1831. 12°. (3 cops.)

Child's (The) Book of American Geography; designed as an easy and entertaining work for the use of Beginners. With sixty Engravings. Boston: 1831. 16°.

Easy Lessons in Geography and History. *Vide* Allen (J.)

Elements of Geography. *Vide* Worcester (J. E.)

Epitome (An) of Geography. *Vide* Worcester (J. E.)

First (A) Book of Geography. *Vide* Worcester (S.) and Barnum (H. L.)

Fowle, Wm. B. Modern Practical Geography, on the plan of Pestalozzi. Boston: 1830. 12°.

Geography (A) for Children. *Vide* Blake (J. L.)

Geography (A) of New Hampshire. *Vide* Wallace (Cranmore).

Goodrich, S. G. A System of Universal Geography, Popular and Scientific, comprising a Physical, Political, and Statistical Account of the World and its Various Divisions; embracing numerous sketches from recent travels, and illustrated by Engravings. Boston: 1832. 8°.

Modern Practical Geography, on the plan of Pestalozzi. *Vide* Fowle (Wm. B.)

Olney, J. A Practical System of Modern Geography; or,

A View of the Present State of the World. Hartford: 1831. 12°.

Wallace, Cranmore. A Geography of New Hampshire, with a sketch of its Natural History, for Schools. Boston: 1829. 12°.

Woodbridge, William Channing. A System of Universal Geography, on the Principles of Comparison and Classification. Hartford: 1833. 12°.

Worcester, J. E. An Epitome of Geography. Boston: 1830. 12°.

— Elements of Geography, Ancient and Modern. Boston: 1831. 12°.

Worcester, Samuel. A First Book of Geography. Boston: 1831. 16°.

Geometry. —

Grund, Francis J. An Elementary Treatise on Geometry, simplified for beginners not versed in Algebra. Part I. Containing Plane Geometry, with its application to the Solution of Problems. Boston: 1830. 12°.

Holbrook, Josiah. Easy Lessons in Geometry, intended for Infant and Primary Schools, but useful in Academies, Lyceums, and Families. Boston: 1831. 12°.

Walker, T. Elements of Geometry, with practical applications, for the use of Schools. Boston: 1831. 12°.

Girard College for Orphans. A System of Education for the G. C. for O. Respectfully submitted to the Board of Trustees, by a native of Philadelphia. Philadelphia: 1838. 8°.

Girardin, Emile de. De L'Instruction Publique en France. Paris: 1840. 16°.

Goodrich, Charles A. The Child's History of the United States, designed as a First Book of History for Schools. Illustrated by numerous Anecdotes. Boston: 1834. 16°.

Goodrich, S. G. A System of Universal Geography, Popular and Scientific, comprising a Physical, Political, and Statistical Account of the World and its Various Divisions; embracing numerous sketches from recent travels, and illustrated by Engravings. Boston: 1832. 8°.

— The Third Book of History, containing Ancient History in connection with Ancient Geography. Designed as a Sequel

to the First and Second Books of History. Boston: 1834. 16°.

Gradual (The) Reader. *Vide* Tower (D. B.)

Graglia, C. Italian Pocket Dictionary, in two Parts: I. Italian and English. II. English and Italian. Preceded by an Italian grammar. Boston: 1829. 16°.

Grammar (English). —

Alger, Israel, Jr. Abridgment of Murray's English Grammar, with an Appendix. Boston: 1831. 12°.

— The English Teacher, or Private Learner's Guide; containing a new arrangement of Murray's Exercises and Key. Boston: 1824. 12°.

— Murray's English Exercises. Boston: n. d. 12°.

Davis, Charles. Grammar of Arithmetic; or, An Analysis of the Language of Figures and the Science of Numbers. New York: 1850. 12°.

First Lessons in Grammar, on the plan of Pestalozzi. By a Teacher in Boston. Boston: 1830. 12°.

Fox, Charles. *Vide* Parker (R. G.)

Frost, John. Elements of English Grammar, with Progressive Exercises in Parsing. Boston: 1830. 12°.

Grammar (A) of Rhetoric. *Vide* Jamieson (A.)

Hamlin, L. F. English Grammar in Lectures. Boston: 1832. 12°.

Irving, David. The Elements of English Composition. Containing Practical Instructions for Writing the English Language with perspicuity and elegance. London: 1801. 12°.

Jamieson, Alexander. A Grammar of Rhetoric and Polite Literature. New Haven: 1831. 12°.

Juvenile (The) English Grammar. By the author of "The Little Traveller." Boston: 1829. 12°.

Little (The) Grammarian, or, An Easy Guide to the Parts of Speech; designed for young persons in general, but more particularly adapted to facilitate instruction in Preparatory Schools. Boston: 1830. 12°.

Murray, Lindley. English Grammar, adapted to the different classes of learners. Baltimore: 1831. 12°.

Murray's System of English Grammar. *Vide* Pond (Enoch).

Parker, R. G. and Fox, Charles. Progressive Exercises in English Grammar. Boston: 1835. 12°.

Parker, R. G. Progressive Exercises in English Composition. Boston: 1832. 12°.

Pond, Enoch. Murray's System of English Grammar. Improved and adapted to the present mode of instruction in this branch of science. Boston: 1830. 12°.

—— Same. Larger arrangement. Worcester: 1836. 12°.

Primer (A) of the English Language. *Vide* Worcester (Samuel).

Second Lessons in Reading and Grammar. *Vide* Colburn (W.)

Smith, Roswell C. English Grammar on the Productive System; a method of instruction recently adopted in Germany and Switzerland. Boston: 1832. 12°.

— Intellectual and Practical Grammar, in a series of inductive questions. Portland: 1833. 12°.

Walker, William. A Treatise of English Particles, shewing much of the variety of their significance and uses in English; and how to render them into Latine according to the propriety and elegancy of that language. With a Praxis upon the same. London: 1691. 8°.

Worcester, Samuel. A First Book of English Grammar. Boston: 1831. 12°.

— A Primer of the English Language, for the use of Families and Schools. Boston: n. d. 16°.

— (French). *Vide* French (Grammar, Exercises, etc.)

Grammar of Arithmetic. *Vide* Davis (Charles).

Grecian History; adapted to the use of Schools and Young Persons. New York: 1833. 12°.

Greek Grammar, etc.

Colton, J. O. A Greek Reader: with references to the Grammar of E. A. Sophocles. New Haven: 1839. 8°.

Fisk, Benj. F. A Grammar of the Greek Language. Boston: 1830. 12°.

— Greek Exercises. Boston: 1831. 12°.

— A Key to the Exercises adapted to Fisk's Greek Grammar. Boston: 1831. 12°.

Greek (The) Primitives, of the Messieurs de Port-Royal. To which are added rules for derivation, or the formation of words; selected principally from Buttmann's Greek Grammar. Boston: 1831. 12°.

Grove, John. A Greek and English Dictionary. Boston: 1831. 8°.

Jacobs, F. The Greek Reader. Boston: 1829. 8°.

Modern Greek Language, a Grammar of. *Vide* Negris (A.)

Negris, Alexander. A Grammar of the Modern Greek Language; with an Appendix containing original specimens of Prose and Verse. Boston: 1828. 12°.

Sophocles, E. A. A Greek Grammar for the use of Learners. Hartford: 1838. 12°.

— First Lessons in Greek. Hartford: 1839. 12°.

Xenophon's Expedition of Cyrus, with English Notes, prepared for the use of Schools and Colleges, with a Life of the Author, by C. D. Cleveland. Boston: 1830. 12°.

Greek Reader. *Vide* Colton (J. O.)

Groves, John. A Greek and English Dictionary, comprising all the words in the writings of the most popular Greek Authors; with the different inflections in them, and in the Septuagint and New Testament: designed for the use of Schools and the Undergraduate Course of a Collegiate Education. Boston: 1831. 8°.

Grund, Francis J. An Elementary Treatise on Geometry, simplified for beginners not versed in Algebra. Part I., containing Plane Geometry, with its application to the Solution of Problems. Boston: 1830. 12°.

— Elements of Chemistry, with practical exercises, illustrated by one hundred and forty Engravings on Wood. For the use of Schools. Boston: 1833. 12°.

— Elements of Natural Philosophy, with practical exercises for the use of schools. Boston: 1832. 12°.

— Exercises in Algebra, being systematically arranged and adapted to the gradual progress of young pupils in Academies and Schools, with a Key for the use of the Teacher. Boston: 1833. 12°.

Guizot, Madame. Caroline, ou L'Effect D'un Malheur; a tale for Young Persons. Boston: 1834. 12°.

— Tales in French. For young persons. Boston: 1833. 12°.

Hall, Samuel R. Lectures of School-Keeping. Boston: 1830. 12°.

—— Same. 1829.

—— Same. 1831.

Hall, Samuel R. Lectures to Female Teachers on School-Keeping. Boston: 1832. 12°.

Hamilton, Elizabeth. Letters on the Elementary Principles of Education. 2 vols. Boston: 1825. 12°.

Hamlin, L. F. English Grammar in Lectures. Boston: 1832. 12°.

Happy (The) Family. *Vide* Cardell (William S.)

Harmonia (The). *Vide* Cone (S.)

Hentz, N. M. A Classical French Reader; selected from the best writers of that Language in Prose and Poetry. Boston: 1831. 12°

History, (Ancient). —

Elements of History. *Vide* Worcester (J. E.)

Emerson, Joseph. Questions adapted to Whelpley's Compend of History. Boston: 1830. 12°.

—— Same 1832.

Epitome (An) of History. *Vide* Worcester (J. E.)

Frost, John. Outlines of History: embracing a concise History of the World, from the Earliest Period to the Pacification of Europe in 1815. Philadelphia: 1831. 12°.

— History of Ancient and Modern Greece; illustrated with Maps and Copper-plate Engravings. Boston: 1831. 8°.

Grecian History; adapted to the use of Schools and Young Persons. New York: 1833. 12°.

Peter Parley's Tales about Ancient and Modern Greece. Boston: 1832. 16°.

— Tales about Ancient Rome, with some account of Modern Italy. Boston: 1833. 16°.

Third (The) Book of History; containing History in connection with Ancient Geography. Designed as a sequel to the First and Second Books of History, by the author of Peter Parley's Tales. Boston: 1834, 16°.

Whelpley, Samuel. A Compend of History, from the earliest times; comprehending a general view of the Present State of the World, with respect to Civilization, Religion, and Government; and a Brief Dissertation on the importance of Historical Knowledge. Vol. I. Boston: 1831. 12°.

Worcester, J. E. Elements of History, Ancient and Modern; with Historical Charts. Boston: 1831. 12°.

— An Epitome of History, with Historical and Chronological Charts. Cambridge; 1831. 12°.

History, (Modern). —

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